

The Catholic Educational Review

JUNE, 1913

NATIONAL EDUCATION IN AUSTRALIA

The one common feature which the education systems of the six Australian States possess is perhaps the characteristic which would be the first to strike an inquiring stranger. They are all administered by State Departments, and maintained by State taxation. The municipality or "local authority" has no say either in the establishment of schools, or the appointment of teachers. There is no special education tax, but the expenses of the system are paid out of general revenue. This method tells against those who cannot accept the public schools, which are all practically secular, because it is difficult to convince the unthinking multitude that since everyone contributes to the State revenue, those who elect to have their children taught according to the principles of their religion are compelled to pay twice over. The watchword of the opponents of religious education is "no subsidy to denominational education," which quite obscures the demand of the Catholics for remission of taxes for which they receive no benefit, and not at all for subsidy. In Victoria and Tasmania the systems are frankly secular, while in the other States infinitesimal doses of "undogmatic" religious instruction or Scripture reading may be given. This meagre privilege is seldom utilized and the great bulk of non-Catholic

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children in the Commonwealth are growing up without any religious instruction whatever. Catholics, who number about one-fifth of the population, while contributing their share of the \$14,000,000 which are spent on primary education, receive nothing back but a few paltry bursaries totaling not more than \$14,000 and are compelled to maintain their own schools into the bargain. Secondary education is, up to the present time, chiefly in the hands of the churches, but the State authorities are striving to add it to their systems. In New South Wales, where 42 secondary schools are registered, 24 of them are Catholic. In spite of persistent agitation for more than a generation, it cannot be said that the advocates of religious education have made much progress, but there is growing evidence that the appalling indifference which is blighting the Protestant churches in every State is attracting the serious attention of thoughtful Protestants, and causing them to consider that perhaps the secular education which their fathers established in order to abolish sectarianism (by which term they meant Catholicism) has recoiled to the ruin of their own churches.

The British Government did not desire that either Catholics or Dissenters should obtain a footing in the young colony of New South Wales. Father Flinn was sent away by force in 1818, and about the same time, Governor Macquarie, when deporting a Wesleyan preacher, said: "We require none but regular and pious clergymen of the Church of England in a new and rising colony like this." Father Therry, the Apostle of Australia, arrived in Sydney in 1820 with very limited rights, granted, after much pressure, by the English authorities. He opened a little school, which he maintained in the face of much obstruction until Catholic Emancipation improved matters a little. In 1826 all schools in the colony were placed by royal letters patent under the Church and

School Corporation, an Anglican body, which was endowed by a free grant of all the land in the colony. Very little of this endowment came to Father Therry's school. In 1833 a fine old Limerick soldier, Sir Richard Bourke, became Governor, and in 1836 he passed the Church Act, which is the Australian charter of religious liberty. Bourke was, of course, a Protestant, but his Attorney-General was John Hubert Plunkett, a former leader of O'Connell's Catholic Association, and another member of his executive, Roger Therry, had been Catholic secretary of National Education in Ireland. Bourke desired to introduce Lord Stanley's Act into Australia, but he was checkmated by the Anglicans, combined with the Presbyterians, Wesleyans and Independents to whom he and his Catholic henchmen had given civil rights, but whose hatred of Catholicism outlived their gratitude.

Under the little ray of sunshine which Governor Bourke's Act brought to Catholics, Bishop Polding, who arrived in 1836, was enabled to establish about 17 schools, some of them fairly large. Two years later the Irish Sisters of Charity came to the settlement, the first of the many bands of devoted teachers whom the Green Isle has sent to the sunny South. The agitation for the Irish National system was continued under the leadership of Robert Lowe, who later became the English politician, Lord Sherbrooke. Their efforts met with success in 1848, when a National Board was formed to govern 50 schools and a Denominational Board to manage 37 schools, most of which were Catholic. Catholics were not enamoured with this system, which was unfairly administered, but in spite of obstacles their schools increased. The admirers of secularism attempted repeatedly to obtain its repeal, which they succeeded in doing in 1866, when the State contained 385 National schools having 18,126 scholars, and 445 Denominational schools with 23,746 on the rolls.

The latter schools, according to the official head of the system, Professor Smith, an Anglican, were not only much cheaper but more effective.

The Education Act of 1866 was framed to starve out the Denominational schools. Archbishop Vaughan expressively called it the "Scavenger's Daughter" after the instrument of torture used in penal times to squeeze the lifeblood out of its victims. But in spite of all obstruction, Catholic schools continued to flourish, although the other Denominational schools dwindled rapidly. They grew up outside the conditions of the Act, and therefore the parents had to maintain them. In one diocese 14 out of 31 schools were not certified, and in another 700 out of 1,000 Catholic pupils attended unrecognized schools. The cost of public education increased enormously from \$410,000 for 53,702 pupils to \$1,345,000 for 81,229. The cost per head was \$16 in the National schools, against \$5 in the Denominational schools, and yet in 1878, as the result of a public examination, the percentage of pupils above standard marks was 49 in the Denominational and 42 in the National schools.

The secularists were not satisfied with the results of their Act, and the Premier, besides withdrawing grants from Catholic schools, was threatening repeatedly to bring in new legislation. At length, the patience of the Bishops became exhausted, and in June, 1878, they issued a joint pastoral in which, among other matters, they condemned the principle of secular education as one that would create "seedplots of future immorality, infidelity and lawlessness." The anti-Catholic forces in the State, and these comprised, as they still comprise, all the daily newspapers, instantly fomented an intense agitation against Catholics the effects of which are not yet forgotten. The Archbishop, who was called an "audacious prelate," was alleged to be the cause of the proposed new

law which, in the words of the Premier, Henry Parkes, was destined to bring "death to the calling of the clergy," who "in this, as in the mother country, are the most inveterate enemies that popular education ever had." The Premier was a true prophet. His Act has brought death to the calling of the clergy—but not to the Catholic clergy. A Protestant writer in the leading Sydney paper, on March 11, 1911, states that "city church interiors present yawning spaces or thinly peopled pews. Some have been replaced by popular halls, some are sold, and over others the shadow of the auctioneer's hammer is already thrown." The General Assembly of the Presbyterian Church held in Sydney in September, 1910, issued a report on public morality, which echoed a remark of the Chief Justice of Victoria, that young people no longer realized the depravity of sin. They merely looked upon it as misfortune which left no stain. The same Assembly received a report from Tasmania which declared that such ignorance of the most elementary principles of Christianity existed there as to reveal a large element of actual paganism. But, oddly enough, the same Assembly passed a vote of congratulation to the handful of Presbyterians in France on the abolition of superstition and clerical tyranny in that very advanced country. Which quite explains why the Presbyterians fail to recognize the evil that strikes them.

In the meantime, the Budget for Public Instruction increases merrily, much faster than the results. In 1901 it was \$20 a year for each pupil, and in 1910 it reached \$31, while the teachers are miserably underpaid and are pressing the Labor Government for increases. But during the same period the enrollment in State Primary schools in Australia fell from 638,478 to 625,574, despite the increase of population by nearly a million. The Official Year-book coolly debits the decrease to the fall-

ing birth-rate, which is in itself a commentary on secular education. During this period the pupils in Catholic schools increased from 148,659 to 158,694. As to the quality of instruction in these schools, it is difficult to form an opinion. The Bureaus see a royal road in every new fad and never keep to any system long enough to find out its merits. On one point only opinions are fixed, and that is the evil of "sectarian education." It would require more than a Montessori to change that notion. Occasionally, however, someone "dares to be a Daniel." In 1903 the New South Wales Government sent J. W. Turner, one of its principal teachers, and G. H. Knibbs, now Commonwealth Statistician, as a delegation to Europe and the United States to study the various systems. Their report was not pleasant reading, for they found that the people of their State had educational facilities falling far short of those in other parts of the world. "The fault lies in a scheme of education to which the State has been long committed; the supposed excellence of which will be shown to be quite mythical" (page 11). Since that time New South Wales has made many alterations in her methods, and has recently devised a scheme which takes the pupil along a carefully co-ordinated path from the primary school through continuation, commercial, evening, high and other schools to the university. Bursaries and scholarships are plentifully strewn on the path, which looks beautiful on paper, but although a number of Catholic secondary schools are registered to participate in the bursary scheme, the chief feature of the first examination was an attempt to entice a number of the Catholic pupils, who showed up well, to take out their scholarships at the Public High schools.

In Victoria the story of the great betrayal of Christian education is much the same as in the senior State. Until 1872 religious education was allowed by law, but the

Catholics were practically the only religious body to use it. For some years an agitation for secular schools was vigorously pursued by anti-Catholics, and the State elections of 1871 turned upon this question. The opponents of religious instruction won and proceeded to carry their ideas into law. Their motives were well put by George Higinbotham, afterwards Chief Justice, one of the ablest men in Australia. "I believe," he said, "that many Protestants support a State system of education to endeavor to crush Catholicism under the heel of authority." And the author of the secular Education Bill, Wilberforce Stephen, bluntly stated in the campaign, "The thin end of the wedge has been introduced into the Catholic body, and that wedge was a very sharp one. That wedge was education. It would be driven home and would rend the Catholics asunder." Dr. Moorhouse, the Anglican Bishop of Melbourne, strove very ably against the secularists, but in vain. The measure was passed and for a time the Presbyterians, Independents and others who helped to "dish" the Catholics were pleased with their handiwork. Any expression of doubt about the "free, secular and compulsory" system was received with cries of rage, for here, as in Sydney, the daily press is unanimous in its advocacy of the Act. But by and by Protestant churchgoers began to find that the wedge was splitting the wrong tree. To save themselves, they have organized an agitation to introduce Scripture lessons into the State schools. But they are opposed in this not only by the Catholics, who ask that their own grievance should be first remedied, but also by the secularists. Now, there have been three Royal Commissions and a referendum on the matter, and, in addition, the newly formed Catholic Federation is urging the Government to grant another Commission to consider the Catholic claims.

The same story appears in the history of the other

States, and in each of them a regular system of Catholic schools has grown up, side by side and in active competition with the costly State schools. Primary education, of course, obtains first attention, but in every diocese there are splendidly equipped secondary schools and colleges which obtain more than their share of the honors at the University and Public Service examinations. Catholic education is chiefly in the charge of the Brotherhoods and Nuns. It is better organized in Victoria than in any other State. In the neighborhood of Melbourne there is an excellent training college managed by the Loretto nuns, which is attended by lay as well as religious women students. Lectures are delivered daily in the courses prescribed for teachers by the Melbourne University, and the successful students are registered by Government as primary and secondary teachers. The Sisters of Mercy have also a training college for their own order, which graduates registered teachers. The State of Victoria requires the registration of all teachers, but not so the other States. New South Wales within the last year demands the registration of secondary schools, but only for bursary purposes. Many nuns from other States are transferred to Melbourne to obtain the benefit of the training college, and brothers of various orders are beginning to take the Arts course at the Universities. In Sydney a fine training college is being erected for nuns, and members of all orders in the State will open houses in the suburbs, so that representatives may attend daily the lectures in educational subjects which will be given by professors from the Sydney University.

Nearly all the great teaching orders are represented in the Commonwealth. The Irish Sisters of Charity were hardly a decade old when, at the request of Dr. Ullathorne, Mrs. Aikenhead selected a band of five adventurous Sisters to accompany him to the almost unknown

and much dreaded colony of New South Wales. The population around Botany Bay was then but a handful and very rough and ignorant, and the Sisters had to undergo experiences similar to those described by Father Burns in his "Catholic School System in the United States." They grew with the rising State, and now, besides managing leading hospitals in Sydney and Melbourne, wholly supported by private subscriptions, they have 19 communities in three of the States, mostly for primary education. But in St. Vincent's College, Sydney, they possess the oldest and one of the finest secondary schools in the State.

The Irish Sisters of Mercy were the next teaching order to set foot in Australia. The mother house, Baggot Street, Dublin, sent a community to Bishop Brady, who ruled over a plague spot at Swan River, West Australia, infested by convicts and ticket-of-leave men. In September, 1845, the superioress, Mother Ursula Frayne, who was destined for a long and glorious career in the South, with six Sisters, were hauled aboard the barque Elizabeth, each to her great horror slung in a herring barrel. When they landed they found the "Cathedral" at Perth to be a rough brick building 40 feet by 15 feet, without doors or windows, and with the sun shining through the roof. The Sisters, living in a little cottage close by, met with some opposition from ignorant persons, but their modesty and industry, and Mother Frayne's good humor, gradually wore away all mistrust, and they soon found the children of Protestants applying for admission to their little school. This humble foundation has now grown into one of the finest buildings in the Western capital, and from this mother-house the Mercy Order first came East to Victoria. Baggot Street sent other detachments to the Eastern States, and in 1881 a community from Buenos Ayres reached Adelaide, South Australia. The same

great Order had come to Goulburn, N. S. W., in 1859 from beneath the shadow of Croagh Patrick. Throughout the Commonwealth there are more than 150 communities of the Mercy Order, and, especially in Melbourne, they possess very fine schools. In Victoria they are consolidated under one head, but in the other States many of them have no connection with one another, beyond the name.

Australia is proud of being the motherland of two religious sisterhoods which are flourishing and doing splendid work in education. The Good Samaritans of the Order of St. Benedict were founded in Sydney in 1857 by the first Bishop Dr. Polding. They have now 31 communities, containing 326 Sisters, distributed over four States. Their head house is St. Scholastica's College, Sydney, a very successful secondary school. The Good Samaritans have the reputation of keeping abreast of every educational development. But the Order which is nearest to the heart of young Australia is that of the Sisters of St. Joseph of the Sacred Heart, founded at Adelaide, S. A., in 1867. The trials and triumphs of its founder, Mother Mary of the Cross (McKillop) make her a worthy peer of Margaret Hallahan and Mother Seton. In promoting the cause of religious education, particularly the instruction of the children of the poor, this Order, as Cardinal Moran says, has been singularly blessed by God. It has been established in every State of the Commonwealth and in New Zealand, and strong invitations have come to it from South Africa and the Philippines. It is the largest Order sprung from a single foundation in Australia, having nearly 200 communities. Its work is chiefly confined to primary schools, according to the intention of its founder, but as the chief opportunity of earning bread and butter comes from teaching what are here called "accomplishments," the Order has

been forced to undertake "high" schools, and what is euphemistically termed "music."

Besides these, there are more than 20 Orders of nuns doing educational work in Australia and New Zealand. The Religious of the Sacred Heart from Paris have a magnificent college at Rose Bay, Sydney, which is perhaps the finest educational building in the metropolis and a conspicuous landmark on the harbor foreshore. One of the sorest grievances of the anti-Catholics in the Queen City is that almost every one of its countless hills is topped by a convent or a Catholic Church. The stronghold of the Loretto nuns is at Ballarat, an inland Victorian city, whither they came from Rathfarnham. Their college Mary's Mount has a wide reputation, and they have also good schools at Melbourne, Sydney, Adelaide and smaller towns. The Brigidines are to be found at Sydney, Melbourne, Ballarat, Echuca and Wellington, N. Z., conducting schools of a very high class. The Sisters of Notre Dame des Missions are chiefly established in New Zealand. The Dominicans, also from Ireland, have been in the Southern continent for nearly 50 years and, besides possessing noteworthy schools, have earned the gratitude of the people for their care and instruction of deaf-mutes at Waratah, N. S. W. The Presentation Order is represented in nine dioceses, the Ursulines are at Armidale, both Orders hailing from Ireland. The Benedictine Sisters came to Sydney in 1849 as an adjunct of the English Benedictines, to which Order the first two Archbishops, Polding and Vaughan, belonged. Many other Sisterhoods, such as the Poor Clares, the Faithful Companions, the Third Order of St. Dominic, and others, are in Australia but have not extended beyond local associations, but no doubt they will be found ready to "swarm" when the opportunity offers.

The male teaching Orders are naturally much more

limited in numbers, but they are well distributed. The only places in which they are not to be found are in the "back blocks" districts where there are vast areas of low-grade country almost unpeopled. Wherever a hamlet is formed two or three Sisters appear, or else the children are, perforce, compelled to ride long distances to the nearest Public school, which may be only a "half-time" school, or a traveling teacher's class held in turn at farms or grazier's stations. This is the source from which the Public schools get most of the Catholic pupils, of whom they make much in the official statistics.

The Jesuits first came to Australia from Austria in 1849 and settled at Adelaide. Another community came to Melbourne from Dublin in 1868 and founded St. Patrick's College as a day school. Later they established a boarding school in the suburbs (St. Xavier's). Both colleges are looked upon as being the principal Catholic schools in the State. The same may be said of the beautifully situated and well-named Riverview (St. Ignatius'), and the day school at St. Aloysius, Sydney. Riverview acquired considerable fame by erecting the first seismograph in Australia, in charge of the well-known Father Pigott, S.J., from which many interesting results were obtained.

The Irish Christian Brothers first firmly established themselves in Victoria in 1868, where they have now five colleges and a large number of primary schools. Many of their pupils have attained high positions in public and ecclesiastical life, and at the public examinations they invariably secure many more than their share of successes. In Sydney they have established their novitiate, besides two colleges and eight primary schools. Their college at Waverley, Sydney, though only about six years in existence, already bids fair to rival their great school at Victoria Parade, Melbourne. They have also colleges

at Goulburn, N. S. W.; Perth, W. A.; Ballarat, Vic.; Dunedin, N. Z., and Nudgee, Queensland, the last named having quite a continental reputation.

The Marist Brothers have a very firm footing in New South Wales, whither they came from Laval, France, in 1872, but nearly all the Brothers now are natives of Australasia. St. Joseph's College, Hunter's Hill, Sydney, one of Australia's Great Public Schools in the English meaning of the term, cannot be excelled for beauty of site, dignity of building, or capacity of teaching staff. In Sydney city they conduct a high school with marked success, and a greater number of primary schools than any other Order. They have also schools at Lismore, N. S. W.; Maitland, N. S. W.; Melbourne and Bendigo, Vic.; Adelaide, S. A., and throughout New Zealand. The Vincentian Fathers conduct a highly successful college at Bathurst, N. S. W., but their other communities confine their work to missions. The Patrician Brothers have a college and primary schools in Sydney and country schools in New South Wales. The De la Salle Brothers have a fine college at Armidale, N. S. W., which attracts pupils from a wide range of country, and they have lately taken charge of primary schools in Sydney. The Brothers of St. John the Baptist have a school at Adelaide, S. A.

The first test of the success of Catholic Schools is their power to attract and hold pupils. Now the Catholic population of Australia is 20.1 per cent of the whole, and therefore school attendance above that ratio is satisfactory. The State school enrollment for 1910 is 627,910 and the average attendance 455,870. The Catholic school enrollment is 158,694 and the attendance 129,872. The enrollment is therefore 20.1 per cent of the whole, while the attendance is 22.2 per cent. When we allow for the attendance of non-Catholic children whose parents appre-

ciate the devotion of the teaching Orders, and set off against it the vast spaces where even a couple of nuns could not pick up a crust and where the children are therefore compelled to attend the State school, we must admit that Catholic parents in Australia are making their share of the sacrifices which the spirit of the age demands from Christians. The official statistician of New South Wales, who is not a Catholic, observes in his report for 1910: "It is only the superior resources of the State-supported system which can successfully combat the difficulties experienced in immense and sparsely populated areas." This comment was made upon figures which showed that attendance at Catholic schools in the metropolis was 30.5 per cent of the whole, in country towns they formed 26.8 per cent, and in rural districts, where the above drawbacks prevail, they fell to 7.3 per cent.

It is hardly necessary to dwell on the successes of our schools in public examinations. Our experience is similar to that of the United States. Moreover, we take pride in the fact that, though every penny of our contributions is earned by the blood and sweat of a hard-working people, the Catholic colleges in the chief cities of the Commonwealth completely outclass the State establishments. For all this devotion we get nothing but abuse, and we have to be continually on the watch for efforts on behalf of the State to outwit us. In 1911, for instance, the New South Wales Government offered for the first time 300 scholarships to all primary school children, but tenable only at State high schools. Out of 11,000 entries there was not one entry from a Catholic school. In 1912 they offered a number of bursaries tenable at Catholic high schools. We hailed the measure as a slight modicum of justice to us. But what was our disgust to find, when the result of the examination was announced, that a large number of our children were placed as winners of the

State school scholarships which we had rejected the year before. The establishment of the Catholic Federation in all the States is now assured, and there is every prospect that Catholic education in Australia will be placed on a better footing in the near future.

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A SCHOOL FOR ETHICAL CULTURE

For a number of years the Society for Ethical Culture, founded by Dr. Felix Adler, has maintained in New York City a school with a kindergarten department which is not in any way under the control of the City Superintendent of Public Schools. One of the reasons given for its separate existence was the desire to get into harmonious relations with the workingman, and provide for the study of manual training. There were rumors that no mention of the name of God was ever allowed—when it appeared in any of the text books it was erased—that the teachers could not invoke the sanction of divine authority in favor of any moral precept, and that the school children were expected to perform their daily duties according to an innate standard of perfection without hope of reward or fear of punishment.

This unique school was started in a very plain way on West Fifty-Fourth Street, but has since been removed to a spacious building in a more select location fronting on Central Park West and Sixty-Third Street. The general meetings of the members supporting this school and pledged to the peculiar form of culture it was intended to promote were held on Sunday mornings in a public hall. Prominent musicians and singers were engaged to supplement the address of the leader at these gatherings, and various arguments were put forth calculated to encourage a benevolent and optimistic outlook on human affairs, at the same time urging strong opposition to religious intolerance.

The Jewish Encyclopedia is authority for the statement that the Ethical Culture Society is "a non-sectarian, ethico-religious" body founded in 1876 by Professor Felix Adler, which assumed as its motto "Deed,

not creed." The one condition of membership is a positive desire to uphold by example and precept the highest ideals of living. Members are free to follow any system of religion they choose, though "the chief supporters in New York and Philadelphia are Jews, as is its founder and leader."

The recent completion of the imposing building¹ known as "The Meeting House" evidently marks an epoch of growth. It is located on the corner adjoining the school, within the limits of the parish assigned to the Paulist Fathers, and represents a large expenditure of money. Sunday evening meetings for free discussion have been introduced to expand the influence of the movement. Mr. Alfred Martin, called "an associate leader," has been most energetic within the past few years and seems to delight in assailing the citadels of orthodoxy, leaving in his trail what has been fitly called "a chaos of human speculation." He was graduated at the McGill University in 1882, and from Montreal, his native city, went to Harvard, finishing a course there at the Divinity School in the year 1885. Shortly after he began to preach as a Unitarian at Tacoma, Washington, and experienced a change of mind in 1892. Then he declared that "there is no future for any religious movement bearing a sectarian name, and making fellowship conditional on the acceptance of any theological creed, however brief."

On another occasion Mr. Martin used these remarkable words: "It is sheer folly to be blind to the fact, intimated in the recent address of Mr. Jacob Schiff, that there exist underlying, dividing differences which always come to painful light the moment either party justifies its sectarian position. Touch the sectarian sores and in-

¹ The new building has on the wall fronting on Central Park the following inscription in large bronze letters: "Dedicated to the ever increasing knowledge and practice and love of the right."

stantly the sectarian nerves will respond. Only as Jew and Christian alike resolve to give up their respective sectarianisms and subordinate their systems to the larger whole of which they are only a part, * * * can the religious fellowship of Unitarian, Universalist and liberal Jew be achieved." To indicate the expansive freedom of the ethical society, Mr. Martin said:

"I believe in God with all my soul, but nothing could ever induce me to join or to lead a society which made belief in God a test or condition of membership. Why? Because I want for my brother man the same freedom that I crave for myself. Freedom of thought has led some thinkers into atheism, others into agnosticism, and still others into theism, yet the ethical movement has the necessary freedom to make them all feel at home in its fellowship. For it refuses to make any theological belief whatever the test of membership, basing it solely on the human desire to live the moral life, a basis, and indeed the only possible basis, which all men, whatever their religious opinions, can unite upon." (*New York Evening Post*, December 31, 1910.)

An earnest mind seeking religious guidance after reading the above passage may remember the terrible fate predicted for the blind leaders of the blind. Evidently Mr. Martin can see no danger in encouraging a mental attitude favorable to universal skepticism. The com-

² Mr. G. K. Chesterton has recently complained that he is tired of latitudinarian statements. Among his "Don'ts for Dogmatists" he has the following:

"Don't use a noun and then an adjective that crosses out the noun. An adjective qualifies, it cannot contradict. Don't say, 'Give me a patriotism that is free from all boundaries.' It is like saying, 'Give me a pork pie with no pork in it.' Don't say, 'I look forward to that larger religion that shall have no special dogmas.' It is like saying, 'I look forward to that larger quadruped who shall have no feet.' A quadruped means something with four feet; and a religion means something that commits a man to some doctrine about the universe. Don't let the meek substantive be absolutely murdered by the joyful, exuberant adjective." (From a miscellany of men, published by Dodd, Mead & Co.)

pulling power of truth in science or religion demands for clear thinking that certain sign posts should be erected to guard the wayfaring man from pitfalls. Without taking away his liberty, or putting fetters on his feet, the head light of the locomotive flashes a message to him which he cannot disregard if he values his own safety. An aviator presuming to ignore the law of gravitation, would find little sympathy after his speedy downfall from the upper regions. Yet Mr. Martin, with astounding presumption, offers a solution of the great religious problem without requiring any positive declaration concerning the existence of God, of the spirituality of the soul and its aspirations for a future life. Under his vague theory of mental freedom, a new emancipation from all dogmas, he rashly attempts to establish a fraternity having no bond of intellectual unity based on the axioms of a common belief. In spite of many perversions of the truths contained in the Bible, the late Mrs. Eddy at least inculcated reverence for God and the miraculous power of Christ. She had some notion that positive assertion was needed to establish her so-called science of mental healing.

Fifteen years after becoming a Catholic, the late George J. Bull, M. D., for a long time a prominent oculist in Paris, wrote an account of his journey from Canada to New York in 1883. During three years he devoted himself to the study of diseases of the eye, and was much interested in the work of the society for ethical culture. His impressions are given in these words:

"I learned that Felix Adler, son of a rabbi, had been sent to Germany to prepare himself to become the rabbi of the most important Jewish temple in New York. He lost faith in all revealed religion while in Germany, and on his return founded the Society for Ethical Culture. Every Sunday Adler gave a lecture on some moral sub-

ject, and his audience was composed for the most part of Jews who had given up their religion. The society had established philanthropic works, especially a school, from which all mention of the name of God was rigorously excluded. Adler denied any direct revelation of God to man. He would not be held himself by any creed. One day, however, he said: 'If you would know my creed, it is this: I believe in the supreme excellence of righteousness; I believe that in maintaining and fulfilling the law of righteousness man is sanctified in the service of the unknown God.'

"Adler seldom allowed himself to use the word God. He preferred to use such terms as the infinite, the perfect, to avoid the suggestion of any idea of personality in the Godhead. He did not admit that man could address himself to God in habitual prayer. At most, he said, one might pray in a moment of exaltation caused by some beautiful spectacle in nature, such as one might see from a mountain top. He said: 'Our conscience tells us we must do what is just. If we have not faith in this moral law, our life on earth is without object, and the sufferings we endure are a cruel mockery. We must feel that there is a harmony between the order of nature and our moral instincts. Such a law is the basis of ethical religion.' * * *

"Up to this time I had given little attention to moral questions; but now I studied them with interest; this was certainly a step in advance. I became * * * a friend of Adler. * * * The conversations I had with him * * * were not without influence on my character, and I still feel grateful to him for the help he gave my troubled conscience. But today by the light of the true faith, I easily perceive the imperfections in Adler's moral system. However perfect may appear the morality preached by reformers, in natural religion one may

always see egoism and pride hidden under a virtuous exterior. The Divine Master alone can teach humility, abnegation of self, true charity and the other Christian Virtues; for only He can give man the grace to practice them."

There may be other sincere inquirers now among the followers of Dr. Felix Adler seeking the highest food in the Society for Ethical Culture, and to them no doubt Dr. Bull would prescribe the course of reading which brought him from darkness and the region where he could find only hazy glimpses of truth into the celestial light of the one and only Catholic Church. With Cardinal Newman as a sure guide he explored the realms of church history, and the successive periods of doctrinal development. In these studies he found consolation and his eager mind was convinced that God had not left Himself without testimony in His own world, and that He had by divine protection guarded His Church as the infallible teacher for all nations unto the consummation of the world. In later life he gave a noble example for laymen, though surrounded by the gay sinners and scoffers of Paris, especially by the writing of his religious history, which is one of the best of the life stories in the volume called "Roads to Rome in America," published by Herder of St. Louis.

From the candid narrative of Dr. Bull the misguided Catholics who have given their patronage to the Ethical Culture School should see the danger to which their children are exposed. Under the attractive plea of liberality the foundation of all positive belief in religion is attacked, as shown in the statement quoted from Mr. Martin, and fully endorsed by Prof. Adler as represented by Dr. Bull. In the pages of this REVIEW (September, 1912), Bishop Canevin used some plain language for skeptical Catholics when he stated that "an education

which does not bring man nearer to God is a failure, and if, in any way, it leads him from God * * * it is a curse. The Christian child has a right to a Christian education, * * * and must be taught from the dawn of reason to know his Heavenly Father and his everlasting inheritance."

The numerous so-called Select Schools which appeal to representatives of high society and capture the sons and daughters of some wealthy Catholics cannot escape from the condemnation given in the following passage from Archbishop Riordan in the *San Francisco Monitor*, September 23, 1911: "A non-sectarian school that eliminates from its course of studies all reference to religious dogmas and neglects to insist on religious practices * * * uproots the sources of spiritual life which is its basis of character. To kill life, poisoned food may be given: the same result may be had by giving no food at all." Genuine culture has a claim that must be recognized in every system of education, but it can be obtained under the guidance of saints and sages, and without the admixture of ethical skepticism.

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THE CULTIVATION OF THE EMOTIONS

It is a commonplace both of philosophic thought and of popular speech that man is a rational animal. But, like so many other truisms, the definition has been sadly abused. A definition is an admirable thing so long as its use is confined to thinkers who possess an accurate, discriminating and judicious sense of word values; but once it strays from the shaded academe or the painted porch and loses itself in the agora, once it gets classic personality polluted by the sights and smells and noises of the city marts, the definition generally becomes so shapeless and unsightly a thing that its own father would fail to recognize it. It loses its delicacy of coloring and its grace of contour, and it comes to mean many things in a sort of a way and no one thing in the right way. Such is the fate today of Darwin's convenient shibboleth, "The survival of the fittest," which, as the brilliant and profound Mr. Chesterton has pointed out, has come to mean merely "The survival of the survivor"; and such, too, has been the fate of the definition of man as a rational animal.

For popular usage, extending through the centuries, has distorted the original meaning of the terms employed almost beyond belief. Today, the distortion takes the form of undue emphasis. So much stress is laid on the adjective *rational* that the statement, "Man is a rational animal," means to the man in the street that man lives by reason, directs all his actions according to reason, bases everything he does and says and thinks on motives prompted by reason. In short, "Man is a rational animal," has come to mean, "Man is a mechanical animal"; and it is deeply significant that so popular a purveyor of popular thought as Mr. Arnold Bennett has labeled one of his most popular books "The Human Machine."

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The domination of scientific thought in the modern world has been another factor in stressing the element of the rational in man's nature. Reason and empirical science are far from being the same thing; but in both there is a common ground of exactitude which leads to their confusion in the mind of the many. It is this confusion which has foisted upon us the so-called science of eugenics and the greater proportion of the thousand and one pseudo-scientific movements and attitudes which in the ages to come are certain to contribute to the gaiety of nations.

The truth of the matter, of course, is that while man includes reason in his motives and principles of conduct, it is not the only element therein. The rational animal possesses what are called feelings or emotions, and those feelings are important agencies in the making or the marring of nations and individuals. If in the environment in which he is placed man finds a rational appeal, he likewise finds an emotional appeal; and while he does not—or, at least, should not—permit himself to be swayed solely and absolutely by the caprices of his emotional nature, he cannot consistently ignore that emotional nature either in framing or in practicing his philosophy of life.

Indeed, the important role played by the feelings in one's daily life can hardly be realized. If a man were to sit down in a reflective mood and seriously recall the principal things he has done or has thought of doing, he would speedily find that in practically every instance—and certainly in every instance of great significance—he has been prompted by mixed motives in which emotion has been ever present and in which very often, for better or for worse, it has exercised no subordinate function. In the practice of religion, in the exercise of his duties as a citizen, in the choice of a profession or a state of life,

he has not been merely a human machine. And often, in the event of his having ever done anything heroic, such as rescuing a drowning person or giving his goods to the poor, he would discover that the heroicity of his act has been, roughly speaking, in inverse ratio to the cold reasonableness of the performance.

If this is true of the adult, it is even more applicable to the child. Practically every system of pedagogy, at least in theory, has admitted this. We know that ordinarily the child is not morally responsible until the attainment of the seventh year; but we also know that long before that age the child is susceptible to an emotional appeal. And all through the period of adolescence the growth of the emotional nature keeps ahead of the growth of the intellect. It must be borne in mind, too, that the child's emotions are of a sensuous and egoistic character and are ever increasing in differentiation and complexity.

The data of the child's emotions find a parallel in the data of the child's sensations; the direction and control of the mind are in many ways similar to the direction and control of the body. If a watch be dangled before the eyes of an infant a few months old, there is discernible an adjustment of the child's vision and then a general squirming movement of the entire body. The obvious inference is that the infant seeks to get possession of the bright and mysterious object, but, not having sufficient control of the motor nerves to reach out an arm and grasp the watch, expends a vast amount of what the superior being who holds the watch might designate as superfluous energy. The infant has not yet arrived at an advanced stage of physical adjustment. Similarly, the extraordinary views of morality often held by children of a larger growth, their failure to grasp all but the most elementary notions of cause and effect and their

almost pathetic lack of the sense of proportion are due mainly to limited powers of intellect and the simplicity of their emotional tone. A girl of six will confess to possessing "likes" and "hates"; she has yet to learn the wisdom of being "seated in the mean" because her emotional outlook is not sufficiently complex to recognize any mean.

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Needless to say, these facts have a direct bearing on the work of the classroom. Every experienced teacher realizes the futility of exhortations that do not possess a generous element of emotional appeal. And every teacher who possesses wisdom as well as experience—the one is not invariably connoted by the other—realizes that the cultivation of the emotions must take into account the egoistic character of the child's feelings to which we have already referred. The failure of any system of education is largely its failure to cultivate, to guide, to direct and to control the child's emotional nature.

In a recent issue of *The English Review*, a writer who signs himself "Custos" takes issue with the English public school system on precisely these grounds, charging that the methods of education in vogue at Eton, Harrow and Rugby have in recent years developed an undesirable type of character. In part he says:

"The little Etonian is a walking imp of class priggishness and class arrogance. He learns there to look on the world with a damn-my-eye carelessness that literally unfits him to take off his coat in after-life. It is not an exaggeration to say that fully half of the boys who go to our public schools come away mental derelicts, incapable of concentration, their whole outlook focused on their own personal pleasure and gratifications, looking at all serious things and at all men who work seriously with contempt. The parents, too, are largely to blame. With

the advent of luxury, the modern public-school boy is a terribly spoiled and pampered little fellow, very different from the boy of Tom Brown's days. He may have better manners, dress better, be able to chat in a more cheeky way to his elders, but he has not the fibre, the grit of the lad of thirty years ago."

* * *

Two important truths are to be kept in view when forming a theory for the cultivation of the emotions. The first of these is that the process is one both of direction and suppression. Our employment of the word *cultivation* in itself indicates that the former should dominate. While we cannot consistently adopt Rousseau's principle advocating direction exclusively, we must not, on the other hand, fall into the error of Fielding's "Thwackum," who was so mightily impressed by the Scriptural proverb concerning the consequences of sparing the rod that he saw no necessity for the employment of any other pedagogical device. The teacher must perceive the fallacy underlying the French philosopher's contention that man must grow as the tree grows; in the first place, man isn't a tree, and in the second place many trees grow awry. But, again, neither man nor tree grows without soil and air and sunshine. After all, there is a deep meaning behind the hackneyed phrase, "teaching the young idea how to shoot." The young idea must, perforce, do his own shooting; but, both by direction and suppression, he can be taught how to shoot straight.

The other vital truth in connection with the cultivation of the emotions is that the process must be correlated with the processes of directing the instincts, training the intellect and strengthening the will. The principle of fusion must not be overlooked. Instincts and the impulses which spring from them demand the teacher's care; and when he is discouraging an undesirable im-

pulse or encouraging a desirable one, his work will be facilitated by the right sort of emotional appeal. The once popular belief that the feelings and the intellect have no affinity is, happily, exploded; and experience amply demonstrates that emotion and reason, in varying proportions, enter into almost every mental process. As for volition, it simply cannot act alone; it must have motive power as well as object. We cannot merely *will*; we must will *something*, and for willing we must have rational and emotional grounds. So the teacher, in general, has to face the fact that the child is not a sort of corral whereon a number of isolated faculties are running around loose, each awaiting its turn to be roped and branded, but rather what has been aptly termed "a complex unit," mentally as well as physically.

Let us now tabulate some of the specific emotions—or, rather, some of the most definite manifestations of the emotional nature discernible in childhood and youth—and briefly consider the leading means of cultivating them with a view to the formation of Christian character.

Ambition. The normal child has a natural desire to excel. And this passion in the child is not necessarily the "vaulting ambition" for which the Macbeths of books and of life rightly stand self-condemned. Often a young teacher, fresh from the reading of Rodriguez and the theory of the virtue of humility, detects in the perfectly legitimate ambition of the children confided to him something that savors not of the way of perfection. Accordingly, with the zeal of the sons of thunder, he proceeds to adopt a policy of suppression which in many cases does incalculable harm.

Such a teacher would do much better to adopt the policy of wise and enlightened direction. That policy insists that ambition can be made, and ought to be made, a powerful means of advancing the child's truest and

highest interests. Indeed, once we are assured that the object of the ambition is a worthy one and that the means of attaining it are legitimate, we need have little fear for the fact of the ambition itself. The teacher's work consists mainly (1) in the elimination of unworthy motives; and (2) in the inculcation of motives deemed worthy in the light of human nature and Christian teaching.

Fear. What is unknown, or but slightly and imperfectly known, is ordinarily fearful. The fear that is characteristic of childhood has its occasion in lack of knowledge. Once we supply the necessary knowledge, the childish fear is dispelled. This ought to be the guiding principle of the teacher.

Some teachers have been known to follow a diametrically opposite course by playing upon the unhealthy and debasing fear of almost morbid children. Their motives, no doubt, have been good, but the effects have invariably been fatal. A striking instance is that of the teacher who, in order to impress the children with the truths of salvation, would absolutely terrorize a class, and drive some of the children to the verge of hysteria, by recounting stories of the sudden death of unrepenting sinners whom devils bore bodily to hell to the accompaniment of clanking chains and burning brimstone. The legends employed were many of them of most respectable lineage, often dating from the ages of faith when strong men were strong alike for good and ill; but their use in the classroom was certainly ill-advised.

There is a fear that is servile, and there is a fear that is salutary. The former must be eradicated, as it springs largely from ignorance and an imperfect sense of the relative values of things. The latter, which is the beginning of wisdom, must be wisely cultivated. Here, too, the cure is knowledge. Once a child grasps the essential

distinction between a live wire and an insulated wire, for example, his fear of the former is salutary and his fear of the latter disappears. The principle applies to every lesson taught and to every relation of life, with the addition that, in regard to the judgments of God, while a holy fear is to be inculcated, an even greater love is to be instilled.

Love. A right understanding of the nature and scope of this emotion spells a right understanding of the art of living in the highest and holiest sense. "The greatest of these is charity." If we would seek to know why love occupies so prominent a place in the great books of the world—books as far removed in other respects as "The Rubaiyat" and "The Imitation of Christ," we have but to realize that it is because love is the greatest power the world has known; it is the key that explains the saint and the sinner, that makes clear to us the rise and fall of nations, that comes nearest to giving an adequate answer to the eternal "why?"

The cultivation of love in the hearts of children implies the suppression of its evil manifestations and of passions like hatred and envy which exist by reason of its absence. The short cut to real educational facility is to teach the children to like things. The teacher must show by his own example the supreme advantage of having an ever-active appreciation of what deserves affection. The heart that is filled with love has no room for hatred.

A practical application of this principle may be found in the matter of the children's reading. Instead of publishing a juvenile *index librorum prohibitorum*, let the teacher concentrate his efforts on interesting his pupils in books that are really worth while. Again, instead of promulgating a formidable list of impending punishments, let him, if need be, open up to the pupils a vista of attractive rewards. In general, he must aim at giving their minds a positive, optimistic trend.

All true love is founded on the love of God. Once this fact is realized, our love becomes rightly proportioned. While life lasts, we can never hope to reach a full realization of this sublime truth; but we tend to its realization according as we live up to the dictates of Christian morality. The teacher does but a small part of his Heaven-given work if he does not arouse in his pupils the conviction that the love of God is the supreme concern in life and that all we do is to be directed to that one all-absorbing, all-vivifying end.

Reverence. Here, truly, is a subject for the exercise of an enlightened zeal. What troubles modern life very much is the lack of the sentiment of respect; it would seem, indeed, that what gives the poor old world a headache is the passing of the bump of reverence.

There is no need to dwell here upon existing conditions. Let it suffice to say that reverence is sadly needed today. The teacher is to inculcate reverence for superiors, for holy things, for the past. And this he can do, not so much by set and formal speeches, as by his own example. Lack of reverence is characteristic of youth, because it is characteristic of untried strength, and sometimes the teacher—especially the young teacher—will find an ample field for the cultivation of reverence very near home.

We Catholic teachers have a powerful aid in the cultivation of this emotion in the devotional exercises in vogue in our churches and in the ceremonies of the Mass. The best treatise on Christian politeness I know of is the Roman liturgy, because it brings out the wealth of meaning underlying what seems on the surface to be the most simple and empty form. Explanations of the liturgy should result in a growing respect on the part of the pupils for holy things and a gradual realization of the sacredness of life itself.

No consideration of the training of the emotions would be complete without mention of the culture of the aesthetic sense, of the appreciation of the beautiful. Literature, music and art find their rightful place in the school curriculum when they serve to stimulate the child's natural delight in what is pleasing to the aesthetic sense. But one caution is needed here: Even in our schools there is danger of falling into the pernicious fallacy of art for art's sake. Let the teacher, then, bring out the meaning of art, let him show that a poem is beautiful, not because the words are well chosen and well arranged, but because it is the worthy expression of an idea that is true and good. Fra Lippo Lippi's old prior was wise in his generation: "Give us no more of body than shows soul."

Finally, and most important of all, there is the supreme necessity of developing and cultivating the religious instinct. This is the true keynote of emotional training. Religion is more than a mere emotion, but there is an emotional element in religion which we cannot ignore. Not by the bread of reason alone does the spiritual man live. Sole reason never made a convert, never fostered devotion. And what draws all the varied, and at times discordant, emotional tendencies into one golden glow of harmony sublime is the living, leaping consciousness of the nearness of God.

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A PLEA FOR THE MAN TEACHER

Teaching in the United States has well-nigh become a monopoly of woman. Few will consider this an ideal condition; it is, at best, a compromise, a *modus vivendi*. As far as our Catholic schools are concerned, the religious orders have supplied efficient teachers that leave very little to be desired, but, of course, they could not overcome the inherent limitations of human nature. So even our Catholic school system has room for the man teacher. To an extent this want has been met by the various communities of teaching brothers. However, vocations to the religious life among our American youth, are not over-numerous. This fact seems to point to the advisability of employing, in greater number, lay teachers for the instruction and education of the larger boys.

We do not raise a new issue when we plead for a greater percentage of male teachers in elementary education; we merely return to the safe and sound traditions of our fathers. There never has been a time which so completely abandoned the education of youth to female influence as ours. Is it not greatly to be lamented that the energy and ambition of our young men are almost totally withdrawn from the noble field of educational work? Have they no direct, valuable contribution to make to the advance of culture in the coming generation? The elimination of the man teacher from education means a loss both to the present generation of men and to the growing generation. The reflex influence of education is of no small importance for the upbuilding of the finest type of manhood. The teacher, perhaps, owes more to the child than the child to the teacher. Teaching and educating are the best means for self-improvement; they call everything that is noble in a man to the front. Al-

ways, therefore, the finest characters have been found in the teaching profession. Our Catholic laity lacks this valuable means of self-improvement, and the evil results are very much in evidence. The Catholic public school teacher cannot throw his whole personality into his profession, and, consequently, the reaction upon his character, particularly its religious phase, cannot be full and complete. But the greater losers are in the succeeding generation of children, in so much as there will be something wanting in their mental and moral make-up on account of the absence of the male element in their formation.

Education is effected by deliberate instruction and by the unconscious influence of personality. In either case there is specific work to be performed by the male teacher, which cannot be done by any substitute. Girls blossom out, as their nature demands, only under the genial influence of fair women. The most charming femininity graces those winsome girls that have grown up under the sympathetic, though firm, sway of religious women. But will boy-nature respond in the same felicitous and harmonious manner to these influences, excellent in themselves, but not adapted to its peculiar exigencies and characteristics? It would be rash to predict equality of result where there is so much fundamental disparity of endowment.

The aim of education is to create and mould personality, the power of deliberate ethical self-orientation. Personality is not mechanically formed from without, but must be evoked from within. Like begets like; as flame is kindled by flame, so personality is quickened by personality. The irradiation proceeding from a well-poised, strong personality is far more effective in building up character than anything which may be designedly said or done. Of this kind is the home-training of the

child, the action of which we might call climatic, depending on imponderable, subtle elements, such as the bare presence of the parents, irradiating a power for good or evil which can not easily be counteracted. In school-training personality is an equally potent factor. But personality is something individual, incommunicable. The distinction of sex also marks a very emphatic difference of personal characteristics. For that reason the home is so rich in educational elements, because it contains these two complementary types, whereas institutional education always presents a stunted, unsymmetrical aspect.

Nothing, then, develops personality so readily as personality itself; that is, nothing awakens in the undeveloped child the latent possibilities of the moral self so naturally as contact with a rich, magnetic personality. If this be so, it seems that the characteristic and specific traits of what makes up the rounded personality of the perfect man are not sufficiently and adequately drawn out under the vivifying touch of ever so perfect a woman. The boy cannot emulate the ideal of womanly perfection; he cannot adapt himself to the womanly model, there being a broad margin where the masculine and feminine do not coincide. The result would be a partial effacing and weakening of what is distinctly masculine; a deformed, truncated type of manhood in boys reared exclusively by women. We cannot but regard this as a loss, since the perfection of humanity is represented in two distinct types. A one-sided influence, either feminine or masculine, leads to an impoverishment of typical perfection and to a blurring of the respective ideals of the sexes. However exalted and fascinating the ideal of true womanhood may be, and however desirable in a woman, it is different from the ideal of manhood and, consequently, undesirable in a man. But it is the concrete

ideal, as embodied in the person of the teacher, that stamps itself upon the child. Thus, the boy under female influence misses that which appeals to him as typically manly; he cannot copy the teacher of the opposite sex under penalty of sacrificing his individuality; the personal ideal continually before him is not the one that tallies with all his needs and aspirations. So the outcome must be an effeminacy of our youth, not in the sense of an adoption of girlish softness of manners (which we would not regret very much), but in the sense of an impoverishment of the typical perfection of manhood and of an approximation and confusion of ideal, which should remain distinct, as they are polarized and can only be fully realized by different sexes.

Instruction addresses itself to the intellectual faculties. The intellectual endowment of man differs in more than one way from that of woman. Instruction, if it is to be successful, cannot overlook this difference. It appears, then, that the boy taught chiefly or solely by women finds himself at a disadvantage. His mentality cannot be perfectly understood, and, therefore, not perfectly formed and disciplined by the female teacher. Woman possesses some natural gift of insight, which enables her to reach the truth in many cases by a short cut, almost unerringly; this prerogative, nature's generous dower, vouchsafed to the sex, perhaps to offset its native frailty, or to safeguard the sanctity of the home, is akin to intuition and dispenses with the cumbrous processes of reasoning; it is some kind of an illative sense raised to a high power. Man, however, must in these cases, where woman's intuition outruns reason, follow the longer road of syllogistic argument. Accordingly, it may happen that, in a boy, whose mental formation is exclusively in the hands of a woman, habits of painstaking and cautious reasoning are not formed to the degree called for by his peculiar

sort of intellectuality. This may partly account for the distaste shown by young men for abstract studies and the little value set on theoretical knowledge and on religion, as being associated with ideas of the womanly and unmanly.

The question of discipline raises another difficulty. Truth to tell, I think there is as much order and silence in a schoolroom in charge of a woman as there can be under the control of a schoolmaster. But is this discipline maintained by the exercise of authority or rather by an appeal to the gentler instincts in the boy? If the latter, such discipline fails to beget habits of obedience and respect for authority, which are essential for good citizenship; neither would it, in this case, produce self-restraint, so necessary for the life of a man. We may also legitimately doubt whether woman can always effectively deal with the impulsive instincts of a boy of average vivacity. The boy will more readily resent punishment inflicted by the hand of a woman and rebel against restraint which she imposes. He ill brooks the superiority of the opposite sex, therein following a healthy instinct of his nature. But a boy whose spirit has been crushed may develop into a man who willingly surrenders to the ascendancy of woman, finding it natural that she should in all things hold the first place.

To sum up, if there is a distinct type of manly perfection, it takes a man to bring out all its hidden capabilities and to develop its germinal adumbrations in the boy; and this, the highest efficiency of our school system, calls for the man teacher. The necessity of some general, if not specialized, vocational training, points in the same direction. If the respective spheres of activity of the two sexes lie so far asunder in later life, their early training should not be indifferent to this fact. We would conclude with a very judicious remark of Dr. Shields,

with whose ideas we fully identify ourselves: "The influence of both sexes is desirable and even necessary for the proper education of both sexes, and for the proper education of each sex teachers of the same sex are absolutely indispensable." (The Cath. Ed. Rev., Vol. III, p. 173.)

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J. BARBIAN.

AN EFFECTIVE METHOD OF TEACHING COMPOSITION

Most teachers and pupils find composition the hardest work of the school, whether done in the class-room or at home. Yet the ability to express thought readily and well is the effect the teacher hopes to produce by all his labor for his pupil, and it is also the surest sign that the lessons have been learned, for they have become a part of the child's mind, their various subject-matters brought together and made one in knowledge that is changing into wisdom. Children can express thought easily and readily only on subjects that have been talked over with persons of intelligence. Oral expression comes before written. When familiarity has been gained by conversation, precision and correctness will follow by writing. Johnson told Boswell that he would insist on boys writing something at once when they have a task; that the great point is to begin, and not sit staring at the paper and biting the pencil. This something will come to mind all the more quickly if the teacher has prepared the way by opening the avenues of thought during a little preliminary talk. The aim of the present writer is to show how such a talk has been conducted and has led to excellent work in composition. This method, while simple enough for children in the fifth grade, can be used with advantage even in the high school. Simplicity of theme is no drawback to good writing.

Begin with description, and give only one paragraph at a time. Start it with a short topic sentence containing only two or three connotative words, but draw out as thoroughly as possible the meaning of the terms and show how they form a comprehensive outline of the entire description. The words will be nouns and adjectives; so if

either be changed, the whole set of particulars must be changed at the same time. Take, for instance, the simple sentence, *The kitchen was cozy*. Draw out from the children that the two connotative words are *kitchen* and *cozy*. Then ask how they recognize a room as a kitchen, what are the essential marks? They will answer that a kitchen has a *stove* and a *sink*, and probably that there are pots and pans to be seen. To the further question, *Why are these there?* they will answer, *Because a kitchen is a room where food is prepared and cooked, and so it must have fire, water, and utensils*. Now take the word *cozy* and elicit from the children that it means pleasant warmth and is used rather of the artificial warmth of a room by fire than of the natural warmth of a room in torrid weather, so that we think of a kitchen as being cozy in winter rather than in summer. The next step is to get the particulars that fit under the general term *cozy*, keeping in mind all the time that they must be only such things as belong to a kitchen. The items may be written on the blackboard just as they are given, and will probably include such picture words as the following:

A bright fire;
a shining stove;
kettle singing merrily;
tins on the shelves reflecting brightness;
general air of good things cooking;
clock ticking steadily;
comfortable rocker by the window;
braided mat on the floor;
plump gray cat in the room.

Reading over the items, verify them one by one as suggesting *coziness* and in no way denying it.

It would be well for the teacher to have her own paragraph prepared beforehand, so that she may the more readily put the blackboard items together in smooth sen-

tences to serve as a model for the children's work. The paragraph might run somewhat like:

The kitchen was cozy. Topic sentence.

The kitchen was cozy. A bright fire was glowing in a stove that shone like jet. The kettle was singing merrily to a couple of covered saucepans that listened with quiet appreciation. Tins of every shape and size on the dresser and the table reflected the general brightness and promised various comforts in store when the clock, ticking steadily on the shelf, should proclaim the proper moment. A wooden rocker by one of the big windows, with a braided mat in front of it, showed that somebody had a good place for a half-hour's knitting or sewing or reading between times in the busy day, though just now its occupant was a plump gray cat, blinking lazily in the sunshine.

There are a hundred words in the above paragraph, which is quite long enough for such a theme. Teachers often err by requiring too long a composition on a simple subject. It would be better to give another theme for a second paragraph, or a series of themes by changing the adjective.

The topic sentence just given might be changed, for instance, to "The kitchen was very convenient." In this case, emphasis must be laid on such details as:

A range of the latest pattern;
a sink near a window;
pantry and ice-box near;
zinc-covered table;
the newest and best of utensils, etc.

The object to be kept in mind is that the words *very convenient* call for everything that will secure the work of the cook to be done easily and quickly. Change the topic sentence to "The kitchen was a wretched place," and everything must disappear that would make the room

seem cozy or convenient. If the topic sentence were amplified in one way in school, it might be given as a home task to amplify it in another by a change of the comprehensive outline. That is sufficient exercise for a young mind, and the writer will know how to go about it.

Much thought must be given to the details that will justify the variations in such general statements as these:

The parlor was a handsome room.

The parlor was curious.

The parlor was sad to see.

The wide veranda was the glory of the parlor.

It is all very useful thought, too, which will clear a child's notions of the meaning of terms. The same adjectives were used successfully also for paragraphs of description of flower-beds.

Short topic sentences that call for a paragraph of narration do not furnish hints so plain as the adjectives in an outline of description. The theme had best be the telling of something the writer has done or experienced. Good paragraphs have been constructed from these simple sentences:

I have just finished dressing a doll.

I have just finished making a garden.

I have just finished a cradle quilt.

I have just finished reading a book.

In the first three sentences the stress is to be laid on the action performed, while the fourth can be only a synopsis of the book. One example of working out the first sentence in a paragraph of about a hundred words is this:

I have just finished dressing a doll. She is a large doll with long light curls, blue eyes, and a very pretty face. Her name is Constance. She came to me as a birthday present from my aunt in California, and in the box with her were pieces of muslin, lace, and ribbons

of which to make a dress. My mamma gave me lawn and showed me how to cut out the underclothes. After these were finished, I made a white muslin skirt and trimmed it with tucks and lace. Then came the dress, which was the hardest of all, but the prettiest. It is of fine white muslin, and has a deep hem, insertion, tucks, and then insertion again. Both insertions have blue baby ribbon run through them, and the waist and short sleeves have insertions and ribbon, tucks and lace edging. To finish all off, my mamma gave me a lovely blue sash which matches the little ribbons.

While the dressing of a doll is something nearly every girl can write about, it will be wise for the teacher to leave the choice of subject pretty free, provided the writer tells about something she has actually done. It is a surprise and pleasure to see what a variety there will be in a large class, for all games and household occupations have their devotees.

Topic sentences that require more general treatment are such as:

I spent this summer at the beach.

I spent this summer with my cousins in the city.

I spent this summer camping out.

I spent this summer on a farm.

All of these have been used with success after a talk on the characteristic pleasures and occupations of the beach, the city, the camp, and the farm. All four were thus prepared and the items put on the blackboard as soon as suggested. Then each pupil was allowed to take which she pleased for writing out. One such paragraph may be cited.

I spent this summer at the beach. Mamma, my brothers and sisters and I stayed there all the vacation, and papa came down every Saturday afternoon and stayed until Monday morning. Our house was close to

the water, so that the first thing we saw in the morning was the great stretch of tossing waves shining in the sun; and the last thing we looked at every night was the wonderful sea, silver in the moonlight or black under the stars. Every day we went in bathing about ten o'clock, when the water had grown warm. After that we played with our little boats along the shore, or we went rowing or fishing. In the afternoon we walked up town to the post-office and did errands at the stores, or went to see friends, or we sat in the shady swing and read a nice book.

In paragraphs like the above, call attention to the fact that the narrative is generalized. It is not the history of any one day in particular, but an account of how the days were generally spent. The same would be true of a visit to cousins in the city, a summer in a camp or on a farm. The dressing of a doll, or the making of fudge, on the contrary, is concrete, one action, which may be related in the order in which it was performed. Emphasizing these distinctions will teach the children how to think, how to select particulars, how to show relation of parts, and how to give a general impression.

During thirty years of teaching composition to all grades, the writer of this article has never had more satisfaction in results than with a class of girls just entering their teens who were writing paragraphs of from one to two hundred words, built up by the various methods suggested in any first-class rhetoric on simple themes with which the girls were familiar. There was real ambition to be able to follow a formula and to complete the series of "nine ways."

E. C. BUTLER.

Washington, D. C.

UNIVERSITY DEGREES CONFERRED ON SISTERS

Teachers College of the Catholic University of America completed its second year on the eleventh of June. The year's work was most satisfactory to all who are interested in this great movement for uplifting and standardizing our Catholic schools.

Forty-nine Sisters, representing sixteen different communities, were in residence during the Academic year. Living accommodations were provided for a small number of the Sisters in the Convents of the Benedictine Nuns and the Sisters of Divine Providence. Those who could not find accommodations in these two Convents rented seven cottages in the immediate vicinity and turned them into temporary Convents. The students of Teachers College were all Sisters who, through long years of teaching and of religious life, were thoroughly accustomed to regularity and work. The needs of their religious life were amply provided for by five Chaplains who said daily Mass in the several Convents.

Owing to the fact that the Sisters who attended the Teachers College this year were mature women who had, at other Colleges and Universities, accumulated large credits, the University was enabled to confer the Degree of Bachelor of Arts on twenty-three Sisters and the Degree of Master of Arts on twenty-four Sisters. Twenty-one hundred and seventy-six hours of college credits are required for the Bachelor's Degree. It will be seen that many of the candidates had much more than this on matriculating, but were required to do one year of residence work before the degree could be conferred. The following is a complete list of the candidates who received their Degrees:

Bachelor of Arts

SISTER MARY ANGELA, Ursuline Sisters, Cleveland, Ohio, experience in teaching 8 years, college credits at matriculation 2271 hours, courses taken in this University 19.

SISTER SAINT ANGELA, Sisters of St. Mary, Lockport, N. Y., experience in teaching 18 years, college credits at matriculation 3027 hours, courses taken in this University 23.

SISTER MARY BEATRICE, Sisters of the Holy Humility of Mary, Lowellville, Ohio, college credits at matriculation 2356 hours, courses taken in this University 17.

SISTER MARY BEATRIX, Sisters of St. Mary, Lockport, N. Y., experience in teaching 13 years, college credits at matriculation 2316 hours, courses taken in this University 21.

SISTER MARY CALLIXTA, Sisters of Divine Providence, Newport, Ky., experience in teaching 1 year, college credits at matriculation 2216 hours, courses taken in this University 29.

SISTER MARY CONSOLATA, Sisters of Mercy, Hartford, Conn., experience in teaching 18 years, college credits at matriculation 2308 hours, courses taken in this University 13.

SISTER MARY CONSTANCE, Sisters of St. Mary, Lockport, N. Y., experience in teaching 10 years, college credits at matriculation 2364, courses taken in this University 22.

SISTER MARY GERALDA, Sisters of St. Francis, Stella Niagara, N. Y., experience in teaching 15 years, college credits at matriculation 2354, courses taken in this University 20.

SISTER MARY GREGORY, Sisters of St. Joseph, Wichita, Kans., experience in teaching 19 years, college credits at matriculation 3508, courses taken in this University 20.

SISTER SAINT IGNATIUS, Sisters of the Congregation of Notre Dame, experience in teaching 28 years, college credits at matriculation 2271, courses taken in this University 19.

SISTER JAMES ALOYSIUS, Sisters of Charity of the Incar-

- nate Word, San Antonio, Texas, experience in teaching 2 years, college credits at matriculation 2712, courses taken in this University 27.
- SISTER MARY JUSTITIA, Congregation of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa, experience in teaching 17, college credits at matriculation 2172, courses taken in this University 27.
- SISTER MARY LAURENCE, Sisters of St. Mary, Lockport, N. Y., experience in teaching 12 years, college credits at matriculation 2722 hours, college courses taken in this University 16.
- SISTER MARY LOUIS, Sisters of St. Joseph, Wichita, Kans., experience in teaching 24 years, college credits at matriculation 2179 hours, college courses taken in this University 12.
- SISTER MADELEINE, Sisters of Charity of the Incarnate Word, San Antonio, Texas, experience in teaching 6 years, college credits at matriculation 2145, college courses taken in this University 25.
- SISTER MARY OF NAZARETH, Sisters of Jesus and Mary, Woonsocket, R. I., experience in teaching 15 years, college credits at matriculation 2742 hours, courses taken in this University 16.
- SISTER MARY PIUS, Sisters of St. Joseph of Carondelet, St. Louis, Mo., experience in teaching 14 years, credits at matriculation 3088 hours, courses taken in this University 19.
- SISTER MARY OF PROVIDENCE, Sisters of Divine Providence, San Antonio, Texas, experience in teaching 12 years, college credits at matriculation 2632, courses taken in this University 18.
- SISTER MARY ROSA, Sisters of Mercy, Hartford, Conn., experience in teaching 8 years, college credits at matriculation 2256 hours, courses taken in this University 16.
- SISTER MARY ROSINA, Sisters of St. Joseph of Carondelet, Troy, N. Y., experience in teaching 17 years, college credits at matriculation 3320 hours, courses taken in this University 20.
- SISTER MARY URBAN, Congregation of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa,

experience in teaching 18 years, college credits at matriculation 2156 hours, courses taken in this University 13.

SISTER MARY VERONICA, Benedictine Sisters, Brookland, D. C., experience in teaching 10 years, college credits at matriculation 2216, courses taken in this University 22.

SISTER VINCENT DE PAUL, Gray Nuns of the Cross, Buffalo, N. Y., experience in teaching 23 years, college credits at matriculation 2808, courses taken in this University 11.

Master of Arts

SISTER AGNES XAVIER, Sisters of Providence, St. Mary of the Woods, Ind. Experience in teaching, 10 years. A. B., St. Mary's of the Woods, 1912. Major subject, Psychology; Minor, English. Dissertation, "Mental Imagery in Tennyson."

SISTER ALOYSIA MARIE, Sisters of Loretto at the Foot of the Cross, Loretto, Ky. Experience in teaching, 10 years. College credits Oct. 1, 1912, 2228 hours. Major subject, English; Minors, German and French. Dissertation, "The Cultus of the Blessed Virgin Mary in Mediæval Art."

SISTER MARY ANGELIQUE, Sisters of Divine Providence, San Antonio, Texas. Experience in teaching, 11 years. A. B., Our Lady of the Lake College, 1912. Dissertation, "Growth of the English Drama from the Liturgy of the Church."

SISTER MARY GERMAINE, Congregation of the Sister-Servants of the Immaculate Heart of Mary, Scranton, Pa. Experience in teaching, 18 years in high school, 12 years community inspector of schools. A. B., The Catholic University of America, 1912. Major subject, Philosophy of Education; Minor, English. Dissertation, "The Principle of Authority in Catholic Education."

SISTER MARY BORGIA, Sisters of Loretto at the Foot of the Cross, Loretto, Ky. Experience in teaching, 13 years. College credits Oct. 1, 1912, 2615 hours. Major sub-

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- ject, Philosophy of Education; Minor, Mathematics. Dissertation, "The Educational Value of Music."
- SISTER MARY CATHARINE, Sisters of Mercy, Wilkes-Barre, Pa. Experience in teaching, 27 years, 4 years community inspector of schools. College credits Oct. 1, 1912, 4360 hours. Major subject, Philosophy of Education; Minor, French. Dissertation, "The Religious as an Educator."
- SISTER MARY COLUMBKILLE, Sisters of Charity of the Incarnate Word, San Antonio, Texas. Experience in teaching, 9 years. A. B., The Catholic University of America, 1912. Major subject, Psychology of Education; Minor, History of Education. Dissertation, "The Development of Originality Through Imitation."
- SISTER MARY DIGNA, Sisters of St. Benedict, St. Joseph, Minn. Experience in teaching, 24 years. A. B., University of Minnesota, 1912. Major subject, History of Education; Minor, Philosophy of Education. Dissertation, "Principles of Method Used by the Fathers of the Church in Teaching Religion."
- SISTER ST. EDGAR, Grey Nuns of the Cross, Ottawa, Canada. Experience in teaching, 24 years. A. B., D'Youville College, 1912. Major subject, Mathematics; Minor, German. Dissertation, "The Imaginary Roots of Algebraic Equations."
- SISTER EUGENIA CLARE, Sisters of Providence, St. Mary of the Woods, Ind. Experience in teaching, 8 years. A. B., St. Mary of the Woods, 1912. Major subject, English; Minor, German. Dissertation, "Romanticism and the Catholic Doctrine of Grace."
- SISTER MARY EVA, Sisters of the Third Order of St. Dominic, Sinsinawa, Wis. Experience in teaching, 8 years. A. B., St. Clara College, 1912. Major subject, General History; Minor, Church History. Dissertation, "The Resistance of the Papacy to Islam After the Crusades, 1272-1342."
- SISTER MARY IRMA, Sisters of Mercy, Chicago, Ill. Experience in teaching, 20 years. A. B., The Catholic University of America, 1912. Major subject, Psychology; Minor, English. Dissertation, "The Relation of Language to Thought."

- SISTER MARY JEANETTE, Sisters of St. Benedict, St. Joseph, Minn. Experience in teaching, 10 years. A. B., University of Minnesota, 1912. Major subject, Philosophy; Minor, Philosophy of Education. Dissertation, "The Girl's Attitude Towards Philosophy."
- SISTER MARY JOSEPHINA, Congregation of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa. A. B., Mount St. Joseph's College, 1912. Major subject, Gaelic; Minor, History of Education. Dissertation, "Life and Work of the Reverend Doctor Geoffrey Keating."
- SISTER MARY LIGOURI, Sisters of St. Francis, Stella Niagara, N. Y. Experience in teaching, 27 years. Associate in Arts, Oxford University, 1880. Major subject, Philosophy; Minor, English. Dissertation, "Pagan and Christian Ideas of Beauty."
- SISTER MARY OF GOOD COUNSEL, Sisters of Divine Providence, San Antonio, Texas. Experience in teaching, 4 years. A. B., Our Lady of the Lake College, 1912. Major subject, English; Minors, Latin and Greek. Dissertation, "Historical Sketch of the Personal Essay in England."
- SISTER MARY OF THE IMMACULATE CONCEPTION, Sisters of Charity of the Incarnate Word, San Antonio, Texas. Experience in teaching, 21 years. College credits Oct. 1, 1912, 3480. Major subject, Psychology; Minor, German. Dissertation, "Aesthetics in the Thirteenth Century."
- SISTER MARY OF THE VISITATION, Grey Nuns of the Cross, Ottawa, Canada. Experience in teaching, 15 years. A. B., D'Youville College, 1912. Major subject, Mathematics; Minor, German. Dissertation, "A History of the Methods of Solution of the Numerical Equation."
- SISTER MIRIAM, Sisters of Loretto at the Foot of the Cross, Loretto, Ky. Experience in teaching, 15 years. College credits Oct. 1, 1912, 3100 hours. Major subject, Ethics; Minor, Logic. Dissertation, "The True Basis of Moral Obligation."
- SISTER ST. ROMUALD, Grey Nuns of the Cross, Ottawa, Canada. Experience in teaching, 27 years. A. B.,

D'Youville College, 1912. Major subject, Greek; Minors, English and German. Dissertation, "Greek Among the Celts."

SISTER MARY RUTH, Sisters of the Third Order of St. Dominic, Sinsinawa, Wis. Experience in teaching, 15 years. A. B., St. Clara College, 1912. Major subject, Ethics; Minor, Philosophy. Dissertation, "The Inefficiency of Moral Education Without a Religious Basis."

SISTER MARY TERESITA, Sisters of Providence, St. Mary of the Woods, Ind. Experience in teaching, 11 years. A. B., De Paul University, 1912. Major subject, History of Philosophy; Minor, German. Dissertation, "Plato's Scheme for an Ideal Republic."

SISTER THOMAS AQUINAS, Sisters of the Third Order of St. Dominic, Sinsinawa, Wis. Experience in teaching, 13 years. A. B., The Catholic University of America, 1912. Major subject, History of Philosophy; Minor, Logic. Dissertation, "The Terminology of Pre-Socratic Philosophy in Regard to the Soul."

SISTER MARY VITALIS, Sisters of Loretto at the Foot of the Cross, Loretto, Ky. Experience in teaching, 35 years. College credits, Oct. 1, 1912, 3497 hours. Major subject, Psychology; Minor, History of Philosophy. Dissertation, "Music a Moral Factor in Social Development."

SURVEY OF THE FIELD.

THE GENETIC SCHOOL OF EDUCATION

Perhaps no single writer of the present generation has exerted so profound an influence on the educational thought and practice of this country as G. Stanley Hall.

He is practically the founder and the chief protagonist of the genetic school of philosophy and education. Since the publication of his article on *The Muscular Perception of Space*, in *Mind*, October, 1878, he has been constantly before the educational public in lectures, magazine articles and books. His position of professor of Psychology in Johns Hopkins University, and later as President of Clark University, lent authority to what he said. He has always been an earnest and indefatigable worker, a fearless and original thinker, and he is master of an easy and graceful style. It is not surprising, therefore, that a large following has been attracted to his standard.

Whether one agrees with President Hall or not, it is quite necessary to be familiar with his work if an intelligent comprehension of the educational movement in this country of the last two decades is to be gained. It is no small task, however, to follow so prolific a writer. "At the close of 1909 there were two hundred and ninety-five titles in the bibliography of President Hall's writings collected in Clark University library. Since then several articles and the large and important work *Educational Problems* have appeared. By far the greater part are upon educational topics, or upon topics closely related to education."*

*G. E. Partridge, *Genetic Philosophy of Education*, New York, 1912, p. 383.

Those whose duty it is to keep abreast with the educational movement of the day owe a deep debt of gratitude to Dr. Partridge for collecting and summarizing Dr. Hall's published views on education in the convenient volume of four hundred pages under the title "*Genetic Philosophy of Education*, an epitome of the published educational writings of President G. Stanley Hall of Clark University." It frequently happens that such a summary does scant justice to the author and is liable to lead to grave misconceptions. The work before us avoids this danger by securing the authentication of the man whose work it assumes to summarize. In an introductory note, President Hall says of Dr. Partridge and his work: "The author of this work was for some years my student and for many more has been my neighbor and friend. The proposition to epitomize my own views was his, but had I been moved to select some one for this purpose, I can think of no one I should have preferred to him. As I have read over these pages, I have had several pleasant surprises. One was to realize that the various partial views I have expressed at various times and places were capable of being mosaiced together into so respectable a whole as the author makes out of them in the first part of this book. Again, I have been surprised to see how well acquainted Dr. Partridge has made himself with even my smaller and more obscure articles and brought them into their place, and again, I have been pleased to recognize the wisdom of his judgment in sometimes retaining my own phraseology and often improving on it by briefer and simpler forms of expression. There seems under the circumstances that there is little else left for me to say in an introduction, except the above testimony to the general ability and fidelity of the representation and to this I very gladly bear witness."

The only word that need be added to this endorsement is a brief statement in the preface by Dr. Partridge himself concerning the scope of his work.

SCOPE OF "In a word, my book is an epitome of the
SUMMARY published writings of President Hall, and is solely that. I have added nothing I have not found in his writings, and I have drawn from no other sources. Though the influence of his work, which I think we may justly claim to be the most important contribution of all times to the philosophy of education, has now been felt in every department of the school system, and in all fields of activity in which human welfare is an ideal, both at home and abroad, this philosophy as a whole seems still inaccessible to a great many who need to have it in a simple and comprehensive form."

There can be no doubt of Dr. Partridge's sympathy with the point of view of President Hall, and this is as it should be. The reader has, therefore, every possible guarantee that the book fairly represents the thought of the genetic school and particularly the thought of its founder. It may well serve, therefore, as a convenient manual for disciples and it may also serve to exhibit the fundamental tenets of the genetic school to those whose educational principles rest on a radically different philosophy.

The Catholic, whether he be Priest or layman, parent or teacher, who, from press of work, has not had sufficient time to keep abreast of educational trends, will do well to study this book if for no other reason than he may know what an impassable chasm separates Catholic education from the education that is at present given in our State schools. No matter how admirable may be the character of principal or teacher, the real meaning of education is to be found in its underlying philosophy.

If the purpose of education is to train men and women for this life exclusively, it will necessarily assume a character quite inconsistent with an education whose first aim is the preparation for eternity. Again, if man is regarded as nothing more than a highly developed animal who is to be trained to maximum efficiency in the struggle for existence and survival of the strong, he will be formed along quite different lines from those which would necessarily govern the enfoldings of the life that was not to be lived out for self but was to be devoted chiefly to the well being of others. The training that fits for the biological struggle is quite incompatible with that which would obtain the goal in an ethical struggle. Clearly, therefore, the philosophical principles underlying a system of education are of the utmost importance and if they be along wrong lines no amount of glossing over or of clever device can ever make them right.

Dr. Partridge divides his book into four parts. To the first he gives the title "Philosophical, Biological, and Psychological Foundations of Education." The second part is headed "General Principles of Education." The Catholic student will accordingly turn at once to these parts of the work to gain an idea of just what the genetic school stands for.

The practical side of the philosophy before us may be gained from this paragraph: "A true philosophy, whatever else its purpose or merits, must bear the tests, both of inspiring youth with right attitudes towards life, and of inculcating correct views of education throughout society. It must be a body of principles capable of furnishing deep and wholesome motives and beliefs to teacher and parent, and it must be a creed suited to the needs of effective, practical living. In a word, a philosophy, to be true, must do more than merely hold together

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logically. It must have practical bearings. It must not merely dictate to conduct; it must also serve. In a very deep sense, it is quite as reasonable to say that philosophy is based upon education, as that education is based upon philosophy. Philosophy grows out of life, as its broadest and deepest meaning, formulated by the same powers of heart and mind that we apply to our other tasks. Only as such a sum of wisdom has it a right to dictate either to reason or to conduct."

This seems admirable at first sight and yet the philosopher will not fail to note its pragmatic tone. Truth is not a thing of validity in itself; it is the mere outgrowth of utility. Reason recognizing objective truth is not to be the guide of life, much less any revealed truth proclaimed through Divine authority. A thing is true if it is useful, no matter what logic or revelation may have to say about it. This is not to be confounded with the Catholic attitude which maintains that the true is useful in the highest conceivable sense, but the usefulness is the effect and not the cause of the truth involved.

It is a rather startling inversion of the order of procedure to which the Catholic mind is attuned to be told

"the tests through which the philosophy must
 A NEW pass before it can be judged true are, therefore,
 TEST OF many and severe. It must first of all be opti-
 TRUTH mistic, pointing always toward the future
 rather than the past. It must grow out of, and
 be in harmony with, instincts and feelings. It must
 agree with common sense, with sight and touch, and
 with all the realities of life. It must find a place for the
 facts of the physical sciences, and also for the truths of
 the world of ideals and imaginations. Above all, it must
 inspire the young to activity and to a love of knowledge."

Even if one were to accept the ideals of life here set forth, it is a rather hard strain on one's idea of truth

to see it lose all its quality of the absolute and become a mere thing of convenience, bending itself so as to harmonize with animal instincts, with feelings that grow out of mere animal organization. Such a philosophy lacks courage. It abdicates its right to govern and contents itself with comfort and servitude. It must not look at the past or draw any lessons from experience. Such a philosophy may serve those who have ceased to believe in God, in a hereafter, or in a world that transcends the play of material forces.

A second characteristic note of the genetic school is thus set forth on page nine: "Any philosophy that fails to make youth enthusiastic in the right way; INTELLECT that fails to create interest in realities; that AND makes youth pessimistic or blasé; that arouses FEELING intellect more than feeling; that breeds familiarity with the universe, destroying wholesome awe and wonder, is wrong. It is wrong because it will not pass the profoundest test we have—fitness to lead men to the fullest enjoyment of a normal life of activity and interest in the future. The intellect has no higher claims to judge truth than these immediate feelings—nor so high—for it represents the individual alone, while the feelings are racial, and reveal to us truths larger than the self. All thought must eventually be brought to this test."

Most of us will agree with the statements that a true philosophy should make men enthusiastic, etc., but it is quite another matter to disqualify intellect and make feelings the ultimate judge of philosophy and of all truth. One cannot help realizing the need of divine guidance in dealing with the ultimate truths of life when we are confronted by statements such as these from earnest and thoroughly trained men who have ceased to accept reve-

lation as a guide in matters of truth and of human conduct.

The pragmatic character of the genetic school stands out still more clearly in this sentence (page 9): "No philosophy can be said to be proved valid until it is seen what it can do, directly or indirectly, for the coming generation. It is in this sense that it has been said that philosophy is dependent upon education."

Those who have grown up with a belief in a personal God as the foundation of their conscious life, are often curious to know the attitude of men who have lost all this and attempt to make friends with the world of heartless forces. To such the following glimpse of the attitude of a genetic philosopher will prove interesting: "Discovery of the lawfulness of the universe enables us to live in a feeling of security, with the belief that our previsions will not be futile and that we are guided and supported in a universe that is controlled throughout by law, reason, and cause, and is working with the regularity of a machine.

"But the universe is not merely a machine, governed by law and order. We see that it everywhere abounds in life—so exuberant and overflowing that the whole world seems animated. Every creature is driven by a will to live and to enjoy an ever higher and fuller life, and this seems to be the expression of a great fundamental purpose in the world.

"Last, is the principle of evolution. The course of change is upward. The best survive, and the weak and ineffective go to the wall. There is everywhere advance and improvement, and the field of pleasure is ever widening. The principle of growth is benign, and the evidence is borne in on us from every hand that

good-will and beneficence are at the root of all things—that a power exists that is friendly to man and takes an interest in his welfare; that it is good to be alive.”

One should not be deceived by the closing sentence of this paragraph. Read the work further and you will find that the phrases have not the same meaning that we are accustomed to and that drop from the lips of a Christian who believes in a personal God presiding over the affairs of men and in redemption through Jesus Christ.

As its name indicates the genetic school of philosophy is in reality an outgrowth of the doctrine of evolution. We do not mean, however, to assert by this that it is a necessary consequence of evolution.

The name of Stanley Hall is more intimately associated with the culture epoch theory than with any other single educational doctrine. This theory claims support from the doctrine of recapitulation as it is known in the science of embryology. Whether this foundation be legitimate or not is a matter concerning which there may be a diversity of opinion. We have discussed the topic elsewhere. All who are interested in the culture epoch theory, whether they agree with it or not, will be glad to find President Hall's philosophy on the subject brought together in so convenient a form as that presented to us by Dr. Partridge. “The fundamental fact and principle of this biological philosophy is that mind and body have evolved together in the race, and have developed together in the individual, in one continuous process. Not only, therefore, must all mental facts be understood in terms of, or with reference to, physical facts, but the individual, both in his mental and physical aspects, must be studied in relation to the whole history of the race. This evolutionary principle must be applied

to all problems of psychology, until we have a complete natural history of the mind. Psychology must deal with facts and not, as in the past, with ultimate principles. Its field is the study of all expressions of mind, all actions and institutions that are its products, including the instincts of animals, myths, customs and beliefs of primitive man, reflex and automatic movements, disease and abnormalities."

One might very well accept the general theory of development and still differ radically with the views here set forth concerning the origin and destiny of the human soul, and concerning the ultimate values of life. To believe in genetic psychology as applied to educational processes does not necessarily commit one to all the views of its founder, and many of the readers of Dr. Partridge's book, whether or not they have a larger acquaintance with Dr. Hall's philosophy, will disagree with the following doctrine as set forth on page 20 of the book before us: "Development and change are continuous and unbroken. Nothing is stationary, and man himself is in a stage of active evolution toward a higher form. Although his body seems, in many ways, to have reached its highest point of development, his mind continues to advance with ever greater acceleration. Changes in the industrial, the social, the moral, and the religious life were never so great as now. Precisely what the final result of this evolution of man is to produce in the universe, or even in what direction it is tending, it is quite impossible to know, but there is every indication that man has not reached his final form, nor the perfection of which he is capable: that the best things in his history have not yet happened. Nor can we know with any greater certainty what the future has in store for other races than our own, nor for animal forms, some of which may even-

tually go far beyond the present stage of the highest races of mankind, and take the place of the dominant forms of life, when these higher types shall have become decadent. Such is the conception of man that results from the work of Darwin. His mind is to be regarded as quite as much an offspring of animal life as is his body. The same principles may be applied to both and both must be investigated by similar inductive methods. We can understand the mind only in its development; we shall know it completely only when we can describe all its stages from the amoeba up. The emotions are best studied in their outward expression; will and behavior; intelligence and sagacity; and not by the methods of the laboratory."

One wonders how those good people who objected to a simian ancestor will reconcile themselves to a family tree springing from the jelly-like amoeba. But this is not the only problem that will confront them as they study the fundamental tenets of this remarkable school of education. If they have ever been troubled by the ancient doctrine of transmigration of souls they will probably find some light on the problem in the following brief sketch (page 21):

"What kind of a mind it is which thus presents itself for study, we can now see in a previsional way. It must not be regarded as a fixed, definite, and static thing, which we can fully understand by looking into its processes by introspection; for only the smallest part of its powers and meanings can thus be brought to light. The mind stretches far beyond the limited experiences of the individual. It contains within itself all the past and all the future. It has grown up in the race, step by step, and has passed through stages as different from its present form as we can possibly conceive. It is so vastly complex that it is

never twice alike in the same individual, nor are ever two minds the same. It is a product of millions of years of struggle. Its long experiences with light and darkness, and with heat and cold, have established many of its rhythms. A long apprenticeship in aquatic and arboreal life has left deep and indelible marks. Sky, wind, storm, flowers, animals, ancient industries and occupations, have directed its fears and affections, and have made the emotions what they now are. It has been shocked and moulded into its present form by labor and suffering, and it shows in every function the marks of the process through which it has passed. Although it is by far the most wonderful work of nature it is still very imperfect, full of scars and wounds, incompletely co-ordinated, and but poorly controlled; in many ways ill-adapted to the practical situations of life. In it barbaric and animal impulses are still felt. Its old forms appear at every turn; and every trait of mind, as well as of body, is full of indications of its origin. So close, indeed, is the past to the present in all we think and feel, that without referring to what has gone before in the race, the human mind, as we know it, is utterly unintelligible and mysterious; while many, if not most, of its mysteries become clear, when the mind is studied with reference to its past."

This view of mind is quite compatible with the methods of education which are governed by the culture epoch theory. While the philosophic doctrines here enunciated as to the nature and origin of the human soul may seem to many so remote from the work of the grades that they concern only the philosopher and the scientist; nevertheless, they permeate the whole system of education and leave their impress upon every child that is subjected to the control of a system founded on these philosophic tenets. To the Catholic who has learned to

act on the belief that the soul is of more value than the body, that personality is sacred and is to persevere forever with God in the world to come, there is something fundamentally abhorrent in the thought of the child's growing up into the conviction that there is nothing in him higher than the life principle which animates the beasts of the forest. We cannot with equanimity contemplate the development of the child that we love into a man or woman who looks to no higher sanction for conduct than mere physical health and animal comfort. But the genetic school does not rest content with reducing the human soul to a beast level. It proceeds to destroy the principle of individuality or personality, reducing us all to the condition of drops of water in the ocean. Moreover, we have the comforting assurance that unless we share in this view we cannot hope to master the fundamentals of the science of psychology. The following is an admirable presentation of this view:

"This point of view is essential for any introduction into the science of psychology. Only thus may one grasp the significance of mind in the world, and be prepared to interpret the common facts of every-day life. One must see that only by studying mind objectively, in its racial manifestations, and in many individuals, can any conception of its range, depth, and meaning be attained. An individual mind is but an infinitesimal fragment and expression of all the soul life in the world. The individual is imperfect, and limited in every way, hemmed in on every side, while the whole mind or soul is marvelously complex, efficient, and orderly. Mind must be thought of as much larger and richer than its expression in consciousness, either in the individual, or in the race. In fact its highest powers are those which spring from the depths of the unconscious, and go back to the earliest

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beginnings of the race. Consciousness does not reveal these powers. They lie below its threshold. They are expressed neither in conscious will nor in intellect. In these deepest regions of the mind both the past and the future are hidden. The impulses which move consciousness from behind the scenes, so to say, are indeed more truly parts of the soul than are the conscious thoughts, because they direct the most important interests of life. Mind, therefore, may be thought of as akin to, or consisting of, all that force in living things that moves on to ever more complete form: a force which we can never find by introspection, for though in its essence purposeful, it is not contained in any consciousness. This force is the will to live, the moving force in all natures. In its activities all life is involved. Its movement is uninterrupted and continuous. Man, animals, plants, and perhaps all inanimate things participate in its progress. Thus life in all its forms, and mind itself, are indistinguishable in their essence, and though no present theory can completely explain the manner in which development has taken place, nor how mind and life originated in the world, we can assume with all confidence that all growth is alike in nature. We must think of it as different in its manifestations here and there but as always essentially the same. Whatever the mind or soul which we recognize in introspection may be, we must regard it as connected with all other soul life in the world. We must see that it is not only susceptible to all present influences, and responsive to every force in nature, but that it re-echoes with the reverberations from an immeasurable past, and is related in the most intimate ways to all mind, past, present, and future. The soul of the individual is no more a thing in itself, a unity, than is his body. It reflects the growth, not only of the brain, but of the whole

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body, and is connected in the most intricate ways, with all its states and changes. It has many powers, some more conscious, some less; some progressing, some decaying. It, like the body, has sex; it is changeable and relative, a moving equilibrium of many parts, quite like the physical body in these respects. In it, from generation to generation, parts now become central and are now submerged; what was conscious becomes instinctive or reflex. Many parts, once rudimentary, have now become dominant, and will in time, in their turn, become rudimentary or disappear, or be relegated to the region of the unconscious. From this we can see that mind is a changing and passing thing, and that soul life is continually lost to the world. Unnumbered types of mind have passed away in producing those which remain, and we can form but the dimmest conception of how the world must have appeared to most of the creatures which have inhabited it. Many of these lost species are in our own pedigree. We inherit the stored results of their experience, and can perceive faintly what their lives must have been. In our own consciousness there are abundant traces of the far-away past. Our slightest experiences may often be explained as a remnant of some great psychosis that has been lost; our fleeting fancies often afford us glimpses of life remote from our own. In all our higher thoughts and feelings the simpler and earlier is somehow represented. Much lies dormant in us that is brought out only in unusual circumstances. We hold the inheritance of many ancestors, of many types of life which perhaps have taken out of the world the potency and promise of higher mental development than our own; and whose choicest possessions we have relegated to the unconscious and unused regions of the mind."

If this view was held by Dr. Hall alone, it would be

interesting, but would have no serious consequences for the rest of us. It is the fact that this and similar views now dominate the educational thought of the public school system of the United States and of the State school systems of other countries that makes it worth our while to dwell upon it here at such length. That it is utterly inconsistent with Catholic beliefs concerning the nature, origin, and destiny of the human soul, any child who knows his catechism will be well aware, and if it is important that we maintain Catholic doctrine on these fundamental issues then we must see to it that our children are preserved from the literature which is built upon this, to us, false and pernicious view of life. The system of morality taught by the Church and relied upon to preserve the integrity of Christian society and of its fundamental institutions cannot rest on a foundation such as is presented by this school of philosophy. Whether or not any effective system of morality may be erected on such a concept of life remains for the future to determine. The one thing certain is that the Catholic system cannot be maintained unless the mortality of the soul, its inviolable personality, its individual responsibility, etc., be accepted as a basis of conduct. It is furthermore important to note the difficulty or the impossibility of maintaining these fundamental doctrines in a system of education founded on such doctrines as those that we have just quoted. A further thought insists on obtruding itself upon the Catholic educator, namely, what will be the effect of introducing into our schools textbooks and methods, aims and ideals from a school system which is so thoroughly at variance with all that we hold most sacred in life?

The view that mind is a thing of parts essentially destructible, ever shifting in its essential elements, a thing coming out of chaos and going back to the same great reservoir of world force, is no longer put forth as a philosopher's dream or as a tentative scientific hypothesis. It is insisted upon as ultimate truth, which all must accept under penalty of being regarded as ignorant or mentally incompetent. The author continued at the point where we left off above:

"The evidence for the truth of such a conception of the mind and body of man is now so great, and so corroborative one part to another, that it is hardly possible to doubt it. Both mind and body are full of observable traces of their ancient origin, and although the offered explanation at any one point may seem doubtfully true, all together forms a chain of evidence that cannot be refuted. Physical evolution is now so well established that it needs no further proof. . . . The evidence that the mind as well as the body retains vestiges of the past is also now beyond dispute, though the evidence for mental evolution, from the very nature of mental states, is often less incisive than for the physical."

The adult may be able to take care of himself and to defend the truths which he possesses against statements such as the above. But the child who has not reached maturity nor yet learned to rely upon his own powers is likely to be carried along helplessly by such assumptions of authority. No appeal to infallible Pope was ever more effective in mental assents to doctrines proposed than are such statements that all the world who understands science accepts the doctrine in question.

The adult, however, will find some consolation in the statements quoted on an earlier page, which discount the validity of human reason and erect feeling and instinct

into the ultimate criteria of belief. The ultimate test of philosophy and of truth is its effect on stimulating the minds of youth and producing pleasurable subjective states than the view of the origin of the man will of course be true to those who prefer to think of an indefinite past existence in the various forms of amoeba, balanaglossus, amphioxus, ascidian, and vertebrate to immediate creation by God will, of course, without further difficulty, accept the doctrine, and why need we bother our heads looking for proofs. So long as these matters were merely academical no one need be alarmed, but when the attempt is made to shape the lives of the coming generation in accordance with views of this nature it behooves us to pause and consider the effects that are likely to be produced.

THOMAS EDWARD SHIELDS.

EDUCATIONAL NOTES.

What are the standards of efficient teaching and how may they be applied are live questions of the hour. On this subject there is a wide difference of opinion not only between different individual authorities, but between the members of the teaching force, and those who superintend or supervise their work. There are at least two groups of standards which are worthy of consideration, professional fitness and practical efficiency.

Under professional fitness we would emphasize scholarship and professional interest. The demand for scholarship of a high order was never greater than it is to-day. Every teacher should be master of the particular field in which she is working. The principle of specialization which applies so generally to all other lines of activity, professional, commercial and practical, applies especially to the teaching profession. The teacher must know her field from beginning to end and must have a mastery of the subject taught.

The second essential is professional interest. This means that the teacher should have a many-sided interest in the best and latest professional literature and should endeavor to strengthen her own work by basing it upon sound theory and approved methods. The danger confronting most teachers is that they narrow their horizon to the four walls of the classroom in which they perform their daily work. To rise above the local and personal and to see things from a broader standpoint is the thing desired.

Nothing will more effectively reinforce one's teaching efficiency than to draw inspiration from underlying principles and progressive ideals. The teaching profession demands an insight into the why and how of things and

the proper evaluation of the subjects taught in their relation to society and present-day life. One must have a broad perspective and magnify his calling and work.

The second general test by which we measure the efficiency of the teacher is that of practical success or results obtained. Here the essentials are the character of instruction given, which includes a knowledge of the subject-matter and the best method of presenting it, the management of children and the mastery of schoolroom procedure.

The efficient teacher has a thorough knowledge of the subject-matter and employs the right method of presenting it. Her task is not alone to instruct, but to inspire and educate her pupils, and this means teaching them how to think and study so that they will become self-helping and independent in their work.

In the conduct of the recitation the successful teacher employs the appropriate method at the right time and place. If the situation calls for a development lesson or drill work or a combination of these two typical methods, she unconsciously uses that which will most fully answer the immediate demands of the hour. At this point abundant opportunity is offered the teacher to display initiative and originality, which are the qualities which vitalize teaching and which make for real rather than mechanical efficiency.

The successful teacher also knows how to manage children. Here the entire question of good discipline is involved. Unless a teacher knows how to secure good order and how to arouse and maintain interest on the part of the pupils in the work at hand, and to hold their attention, little or nothing will be accomplished. The securing of good discipline is an indirect result or by-product of having the right classroom conditions and

atmosphere. Many factors are here involved which we will not discuss at this time.

The third and last point above mentioned essential to efficient teaching is a mastery of schoolroom procedure. To be efficient the teacher must know how to secure the maximum results with the minimum expenditure of time and energy. She must make every movement and moment count. Blackboards, supplies, books all ready for use, a definite program for the period prepared, prompt beginning and a systematic carrying out of the program, teacher and pupils working together harmoniously at something worth while—these are the important factors in successful schoolroom procedure.

Where teachers are qualified along professional lines and maintain an active professional interest in their work and in self-improvement and where they are masters of their subject-matter as well as exemplars of the best methods of presenting it and possess the ability to discipline without effort and carry out a program that is well-planned and worth while in an orderly and expeditious manner, the teaching will doubtless be efficient. Under such tuition will usually be found alert, interested pupils responding and co-operating. The efficient teacher makes and means the efficient school.

American Education, March, 1913.

A few decades ago the teacher of arithmetic made little effort to appeal to the pupils' interests by utilizing his experiences. Memory was an important factor in most school work, and drill was an essential part of class instruction. To-day we recognize that the value of a study to a pupil depends largely upon the amount of mental energy that the pupil puts into it, and

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that this, in turn, is largely dependent upon the interest with which the pupil pursues the study. Interest in a subject lies very near the basis for success in the subject. That a child learns through his experiences is one of the central facts of modern pedagogy, and as this fact meets with more general acceptance, increasing emphasis will be placed upon the child's own thought and activities.

The pupil of the lower elementary school is more or less a creature of the present. His dominant interests are along the lines that appeal to him because of *immediate* utility or pleasure. The strongest motives for good work in the lowest grades are based upon the pupil's dominant interest at the time. As the pupil matures and his educational horizon broadens, his interest may be aroused by the use of incentives more or less remote in time. It is the duty of the teacher to arouse the maximum interest in the subject and to utilize this interest to secure that careful and consistent study which is a prerequisite of the best educational results. The educational value of a subject to a pupil is in direct ratio to the pupil's interest in the subject.

The school is gaining recognition as a social institution, and we are beginning to realize that social efficiency means more than mere business efficiency. The pupil has the right to be informed in regard to the broader aspects of modern social, industrial and commercial activities and it is the duty of the school to see that he acquires this information. "Mind furnishing and mind developing should go hand in hand." In so far as this information involves the larger quantitative aspects of those activities, it may properly be included in a course in arithmetic.

One of the most marked features in the arithmetic of to-day is the attempt to adapt the problem material to the needs and interests of the pupil, instead of adapting

the pupil to the problem, as was frequently attempted by the older texts. Numerous problems relating to the common phases of community life are being introduced. The aim is to secure the maximum amount of self-activity on the part of the pupil by confronting him with problems which appeal to him as concrete and vital. There is a growing recognition of the fact that there should be a legitimate motive or purpose underlying a problem and that problems should therefore be more or less related to matters that are within the experience of the pupil. A problem which appeals to an adult as real and vital may not make the same appeal to the child. The appeal should be to the interests and activities of the pupil in and out of school, and the interests of the adult should be regarded as of subordinate importance. A problem is not concrete to the pupil merely because it is *about* a factory, a store or a bank. The problem should be of a type that is actually met by those who do the world's work and the data involved should be within the intelligence and the experience of the pupil.

A problem may be concrete and full of significance to one pupil and not at all so to another pupil. Myers has pointed out the fact that "children's problems are not merely men's or women's problems cracked up into smaller bits. They must differ qualitatively as well as quantitatively." Most pupils are anxious to solve problems that actually come within their experience. The fact that a pupil is interested to know how to solve a problem does not necessarily imply that he will be able to solve the problem, but much has been gained when problems have been so chosen that pupils are willing and eager to learn how to solve them. Interest begets effort and effort properly directed usually produces results. Any problem that appeals to the pupil as real and vital may legitimately be used in arithmetic, provided it does

not give a false idea of social, industrial and commercial activities of the day. Text-books suggest numerous types of problems, and every teacher should supplement these by problems of a local character. Pupils should be encouraged to bring in problems that appeal to them as interesting.

Normal Instructor, May, 1913.

Environment has a vital influence upon each and all of us. None escape, and it is a duty not only to ourselves but to humanity to do an individual part towards improving our surroundings.

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A poor environment may work towards stagnation of mind and life, but it is not permanent, for man is continually advancing. As he grows he sees his surroundings. If these surroundings work toward evil and he is strong, he does his part for their betterment, and if they are uplifting, he still works for their greater improvement.

A well-known authority states that one natural heritage, individuality, is often marred or destroyed by surroundings or transitory systems of education, and this becomes more apparent to our advanced thinkers and practitioners of educational methods. In one way this idea has taken root in the Kindergarten, for aside from home life the most vital force of environment is the school. "We must give the child the right to explore its environment" is one of the strongest beliefs of Maria Montessori in her new method of education.

The development of the brain is important, but not more so than the training of the eye, through which may be achieved a higher appreciation of beauty in nature and art. A child acquires knowledge through its senses, and

so should be given every opportunity to develop its individuality by being surrounded by the best in art and the most beautiful in nature. For is not nature art? And can art exist without nature? Froebel and Montessori both have this idea in view.

You may look at a building, or a painting, or a statue, and say, "That pleases me," or "That displeases me." But you should look beyond the object and see the man who created it, for truly the object represents the man—the work of his brain and eye—and through him civilization, and through civilization, nature. Therefore, in training the child, environment is of the utmost importance, and the later development of the student in his love for the beautiful means the higher development of the world.

As youth passes through the various stages of his development he should be kept in close touch with not only the best in science and literature but by the best possible examples of art and architecture.

Architecture is simply a form of expression. The measure of its success is the degree of truth in this expression. The truth told beautifully is always beautiful.

A successful school building is, therefore, one that tells its story simply and honestly and represents to the fullest detail the purpose for which it is to be used. . . . Not only should a small building express a simple, direct statement, couched, we may say, in beautiful language, but a large building or a group of buildings should tell their own story in a similar way. This is a fact that has been recognized for some time by our colleges and universities, where great strides are being made in the development of educational properties. Not only are plans made for the future location of various units, but the entire landscape scheme is carefully worked out, and natural beauties are utilized in every possible way.

The American School Board Journal, January, 1913.

THE STORY TELLERS' MAGAZINE

A NEW MAGAZINE IN THE EDUCATIONAL FIELD

Are you a Story Teller? If so, you will welcome a new magazine to represent the story-telling interest.

Considering the innumerable horde of magazines with which the country is flooded, it has seemed impossible to find a literary field left uncovered. The impossible, however, has now happened with the birth of *The Story-tellers' Magazine*.

Its name practically defines its purpose, and the story tellers' leagues which are growing up all over the country will now be fitly represented in the new magazine. The idea of story telling as a means of moulding the character of the child has taken a strong hold in schools, kindergartens, and in the home. So widespread has the idea become that there is now hardly a city of any size that does not harbor a Story Tellers' League, whose aim it is to help along a movement of such important and far-reaching consequences. Nearly every teacher in the country has come to realize the value of a story, properly selected and put together, in conveying certain truths and basic elements into the receptive brain of the child. This movement has grown to such importance that it is only proper that it should be represented by a magazine of its own which will seek out the right kind of stories from all over the world, and present them, properly edited, to the waiting hands of these Story Tellers' Leagues, teachers, and all other persons interested in the advancement of the human race.

Mothers will be especially interested in this new Magazine, as it furnishes them with a constant source of stories with which to entertain their children.

It was only natural that the editorial management of

such a publication should be entrusted to Richard T. Wyche, who, besides being President of The National Story Tellers' League of America, is widely known throughout the country as a lecturer and story teller. As the new Magazine finds a vast field already created for its endeavors, there is no doubt that all who are interested in this method of education will aid in its success from the very first issue.

The Magazine is published from the home office of The National Story Tellers' League of America, 27 West 23d Street, New York City.

BOOK REVIEWS AND NOTICES.

Lexikon der Pädagogik; im Verein mit Fachmännern und unter besonderer Mitwirkung von Hofrat Professor Dr. Otto Willman, herausgegeben von Ernst M. Roloff. Erster Band: *Abbitte bis Forstschulen*. B. Herder, Freiburg, St. Louis. \$3.80.

In examining the chief articles in this first volume of the *Lexikon der Pädagogik* one is especially impressed by the practical nature of the work and the evident intention of the editor and contributors to serve busy teachers and students with accurate information and direction in regard to their studies and queries. All of the articles whether on the theory, practice, or history of education are written as clearly and untechnically as possible, and the educational significance of the subjects under examination is clearly stated. This is a notable feature of the psychological and historical articles which will be appreciated by Catholic teachers who are often at a loss to know what may be accepted by Catholics. The bibliography for each article is very complete for German works, not so for French or English; but the treatment of the development of the literature on certain subjects is well done and not so limited in scope.

Some of the important and interesting articles in this volume are those on Australia, China, Arithmetic, the primer (*Fibel*), St. Augustine, St. Basil, Bacon, Comenius. One notes with pleasure the Catholic estimate of Fenelon, Erasmus, and Vittorino da Feltre. Among the contributors are the distinguished writers and scholars: Bishop Knecht, Dr. Baeumker, Dr. Keller, Dr. Otto Denk, the editor, Roloff, and his collaborer, Willmann. It is not too much to say from the appearance of Volume I that it inaugurates a work which will rank in importance and serviceableness with the *Bibliothek der Katholischen Pädagogik* of the same publishing house.

PATRICK J. MCCORMICK.

Vives and the Renaissance Education of Women, edited by Foster Watson, D.Litt. New York, Longmans, Green and Co. 1912.

The editor of this little book has in no small way accomplished a real renaissance of early English literature on the education of women. He brings out after the lapse of three centuries the treatise of Juan Luis Vives "The Instruction of a Christian Woman," written in Latin in 1523, and translated into English in 1540; the "Plan of Girls Studies," written for the Princess Mary whose education was directed by Vives; the "Satellitium" or "Symbola," a textbook written also for the young Princess; a treatise of Richard Hyrde which appeared as a preface to Margaret Roper's translation of Erasmus' work on the Lord's Prayer; the account of the School of Sir Thomas More, taken from the Life of More by Cresacre More, his great-grandson; a translation of Vives' treatment of the learning of women taken from his "Office and Duties of a Husband;" the treatise of Sir Thomas Elyot entitled "The Defense of Good Women;" and a translation of the "Plan of Boy's Studies," by Vives.

The leading treatise, that of Vives on the "Instruction of a Christian Woman," is rightly held by the author to be the most valuable production of the Renaissance or Reformation period on the subject. It was dedicated to Queen Catharine of Aragon, at whose solicitude Vives had come to England. Like many other works of Vives it contains ideas and theories on education which have been attributed to later writers. It antedated, for instance, the writings of Erasmus on the education of women, but the latter are much better known. The treatise is especially valuable as an exposition of the Catholic educator's views on the special training demanded by women as well as a defense of their higher culture. It would be difficult to say which one of its many admirable parts will most interest the modern world, but there can be no doubt of the fact that it will be appreciated by all teachers as an inspiring plan for the moral and religious education of girls from their infancy through maidenhood. What is needed most in educa-

tion today would seem to be the very elements which made the treatise so acceptable in its own time. The author's special care was that with the higher intellectual training of women would also go their spiritual improvement, and fitness to discharge the duties of the household. The treatise is significant, along with the others contained in the volume, in showing the thought taken for the special question of women's intellectual condition in what the author terms the "Age of Queen Catharine of Aragon."

PATRICK J. MCCORMICK.

German Education, Past and Present, by Friedrich Paulsen, Ph.D.

Translated by T. Lorenz, Ph.D. Charles Scribner's Sons, New York.

The German edition of this work, *Das Deutsche Bildungswesen in seiner geschichtlicher Entwicklung*, was published in Teubner's popular series, *Aus Natur und Geisteswelt*. In the translation Dr. Paulsen's characteristic style has been preserved so that his remarkable treatment of German education in its historical development and present state has that fascination about it for which his lectures in the University of Berlin were so widely known. Within 300 pages is given the history of German education from the beginning to the twentieth century, not, however, as a recital of arid facts and dates, but rather a vivid portrayal of the broad lines of its development. Dr. Paulsen regretted that the limits of his book would not permit him a wider sweep of the brush so that he might portray persons and events in more life-like colors, but for the purpose of a general study the plan followed his undeniable advantages. The past has been studied with a view of understanding the present and preparing for future problems. The strong lines stand out the more prominently without the danger of being dimmed or confused by the endless details which such an extensive history might otherwise necessitate. Dr. Paulsen's power of characterizing great movements or events in a word or phrase is nowhere better shown than in these papers, and in most cases the characterization is not only accurate but striking.

Recent interest in the German system of vocational and continuation schools is only a special instance of the eagerness of American educators to know more of what prevails in Germany and has there gone beyond the experimental stage. Each field of school administration offers its lessons, some for imitation and others for direction. Catholics who are concerned for moral and religious education, and the payment of the same by the State, can find a most instructive example in the German plan. For the latter class of readers the excellent tributes paid to the Church as an educational agency in the Middle Ages will be most gratifying, for Paulsen says, when speaking of the troubles between the cities and the educational authorities: "Such struggles, however, were never animated by a spirit of hostility to the Church or to its doctrine; they were directed exclusively against the local educational authority. It is significant that the higher ecclesiastical authorities always sided with the cities—a policy quite in accordance with the benevolent interest which the Church evinced, throughout the Middle Ages, in the advancement of education and educational institutions in any shape or form."

There are views expressed on special questions, like the nature of theological study and medieval philosophy, which Catholics can not accept, but with these exceptions the work will be found generally fair and scholarly.

PATRICK J. MCCORMICK.

Elements of Economics, H. R. Burch, Ph.D., and S. Nearing, Ph.D. New York: The Macmillan Co., 1912, pp. xvii 355. (\$1.00.)

The opening of the Panama Canal, the increasing trend of progress westward and southward are already making their effects felt in all phases of civic life. In order that this progress be not too radical and yet not impeded, the immature element of society must be introduced in a trained manner, to the commercial and economic phases of social life. Whatever contributes to this end is worthy of notice and appreciation. In Drs. Burch and Nearing's volume of the *Elements of Economics* we have not only a mere contribution but a textbook,

which presents in a concise and attractive manner the basic elements of this department of the social sciences.

The work, neat in appearance, will undoubtedly be found well adapted and beneficial to both its intended readers and those more matured, in the insistent economic struggle of every-day life. Parts III., IV. and V., together with the treatment of the concept of wealth, in the introduction to the work are, in our estimation, sections worthy of careful reading and serious thought. The outlines at the beginning of, and the topics for discussion at the close of, each chapter, if properly employed, are features that will make the volume more than a textbook, where merely dry, uncorrelated facts are stated. By their suggestiveness, these outlines and topics will stir up interest and a desire for further investigation, on the part of the student, a desideratum too frequently forgotten or neglected in the formation of textbooks.

LEO L. McVAY.

Training of the Little Home Maker by Kitchengarden Methods,
Mable Louise Keech, A. B., Philadelphia, J. B. Lippincott
Company, 1912, pp. 81. .

This book is beautifully illustrated. It is printed on excellent paper, in large form. It goes into minute details in the direction of the work of the children of the First and Second year and gives an adequate description of the equipment required and its approximate cost. The music is given with several songs which are an essential part of the work. "The purpose of this book," says the author, "is to supply a demand from industrial workers who have not found past methods practical for their particular fields of work, and who wish to introduce more of the real work in their classes instead of the play-work and games. The plan is for the use of one set of toys for the entire class, large enough for the girls to handle easily, and also small enough to be attractive, and to appeal to those who so often find housework at home a drudgery." The work throughout is eminently practical as may be seen from the headings of the various chapters. "Table setting," "Good-bye Songs," "Sweeping and Dusting," "Bed-

making," "Washing Dishes," "Kitchen Work," "Washing Clothes," "Sprinking Clothes," "Ironing Clothes," "Mending and Putting Away Clothes," "Polishing Silver," "General Cleaning," "Serving Lessons," "Repairing Furniture," "Making Furniture," "Guest Room," "Table Decoration," "House Decoration and Furnishing," "Serving Refreshments," "Christmas Lesson." This admirable little text-book can scarcely fail to stimulate instruction along practical lines and will contribute its share to the present movement of vocational training.

THOMAS EDWARD SHIELDS.

Genetic Philosophy of Education, An Epitome of the Published Educational Writings of President G. Stanley Hall of Clark University, G. E. Partridge, Ph.D., New York, Sturgis & Walton Company, 1912, pp. xviii + 401.

This book is a résumé of the educational thought of President G. Stanley Hall. It is written for educators and brings together the main teachings of the genetic school of which President Hall is justly regarded as the founder. The book is divided into four parts. In the first part the philosophical, biological and psychological foundations of education are presented. The second part deals with the general principles of education. The third part concerns itself with the school system, while special problems are presented in the fourth part. Busy students of education will be glad to avail themselves of so convenient a presentation of the tenets of this school. Its value would be enhanced were the references to Hall's work more abundant, but the references given at the end of each chapter will prove serviceable. The bibliography of President Hall's writings given at the end include 294 titles of books and articles from the pen of President Hall.

Readers of the REVIEW will find a fuller discussion of this book in the Survey of the Field of the current issue.

THOMAS EDWARD SHIELDS.

CURRENT EVENTS.

Commencement exercises at the Catholic University began on Sunday, June 8, with Solemn Mass, celebrated by the Reverend John Nainfa, S. S., assisted by Rev. T. W. Marren, deacon, and Rev. R. T. Riddle, subdeacon. The Right Reverend Rector, Monsignor Shahan, delivered the Baccalaureate Sermon. On Wednesday, June 11, the Twenty-fourth Annual Conferring of Degrees took place in the Assembly Room, McMahon Hall, the address on that occasion being made by the Honorable James M. Graham, United States Representative of Illinois. The Deans of the Schools of Sacred Sciences, Philosophy, Letters, Science and Teachers College presented 116 candidates for degrees. The exercises closed with a short address by the Rector.

Degrees were conferred as follows:

In the School of Sacred Sciences; for the degree of *Bachelor of Sacred Theology* (S.T.B.): Rev. Vincent de Paul Archambault, of Albany, N. Y.; Rev. Joseph Eugene Brady, of New York City; Rev. George Aloysius Gleason, of Providence, R. I.; Rev. Thomas Bernard Gloster, of Hartford, Conn.; Rev. Patrick David O'Connor, of St. Louis, Mo.; Rev. William Grover Schmitt, of Cincinnati, O.; the following students in affiliated institutions, Rev. Walter George Orchard, C.S.P., of Helena, Mont.; Rev. Michael Martin English and Rev. Mathias Martin Hoffman, of St. Paul Seminary, St. Paul, Minn.

For the degree of *Bachelor in Canon Law* (J.C.B.): Rev. Joseph Roderick Allard, of Dallas, Texas; Rev. Vincent de Paul Archambault, of Albany, N. Y.; Rev. John Lee Barley, of Baltimore, Md.; Rev. Joseph Eugene Brady, of New York City; Rev. Matthew Freeman Clarke, of Providence, R. I.; Rev. Peter Joseph Gibbons, of Providence, R. I.; Rev. John Xavier Murphy, of Providence, R. I.; Rev. Patrick David O'Connor, of St. Louis, Mo.; Rev. Eugene Brown Regan, of Buffalo, N. Y.; Hugh Edgar Ryan, of Natchez, Miss.

For the degree of *Licentiate in Sacred Theology* (S.T.L.):

Rev. James Aloysius Fadden, of New York City, Dissertation: "The Neo-Scholastic Conception of Actual Grace."

Rev. George Joseph Hafford, of New York City, Dissertation: "The Teaching of Our Lord by Parables."

Rev. William Anthony Hemmick, of Baltimore, Md., Dissertation: "The Human Knowledge of Christ."

Rev. John William Marren, of Providence, R. I., Dissertation: "The Social Value of the Supernatural."

Rev. Robert Thomas Riddle, of Philadelphia, Pa., Dissertation: "The Morality of Strikes and Lockouts."

For the degree of *Licentiate in Canon Law* (J.C.L.):

Rev. John Joseph Featherston, of Scranton, Pa., Dissertation: "The Impediment of Disparity of Cult."

Rev. Thomas Joseph McHugh, of Scranton, Pa., Dissertation: "The Pauline Privilege."

Rev. James Joseph Mulholland, of Scranton, Pa., Dissertation: "Sponsalia."

For the degree of *Doctor of Philosophy* (Ph.D.):

Rev. Theodore Christian Petersen, C.S.P., of St. Thomas College, Dissertation: "Unknown Coptic-Arabic Grammar."

Rev. Paul Joseph Foik, C.S.P., of St. Thomas College, Dissertation: "Pioneer Efforts of Catholic Journalism in the United States."

Rev. Matthew Francis McEvoy, of Fond du Lac, Wis., Dissertation: "Fraternal Insurance with Special Reference to Some Catholic Societies."

For the degree of *Master of Arts* (A.M.): Rev. John O'Grady, of Omaha, Neb.; Vernon Aloysius Coco, of Marksville, La.; Charles Callan Tansill, of Brookland, D. C.; Rev. Patrick Aloysius Collins, of Philadelphia, Pa.; Brother Jasper, F.S.C., of Ammendale, Md.; Rev. Henry John Minea, of St. Paul, Minn.; Rev. John Emerle Schwalbach, S.S., of St. Austin's College; Henry Isidore Dockweiler, of Los Angeles, Cal.

For the degree of *Bachelor of Philosophy* (Ph.B.): Albert Joseph Fleming, of Scranton, Pa., and Francis James Fleming, of Scranton, Pa.

For the degree of *Bachelor of Arts* (A.B.): Thomas Raymond

Robinson, of Washington, D. C.; John Joseph Garvey, of Providence, R. I.; James Leo McGuire, of Riverpoint, R. I.; Ignatius Hamel, of Crookston, Minn.; James Francis Horan, of South Manchester, Conn.; Paul Cornelius Croarkin, of Chicago, Ill.; Otto Sheibel Kretschmer, of Saginaw, Mich.; Charles Patrick McDonnell, of Florence, Mass.; Clarence Nathan Touart, of Mobile, Ala.; James Enright Woods, of New London, Conn.; Stephen Edward Hurley, of Fairmont, N. D.

For the degree of *Bachelor of Laws* (LL.B.): John Augustine Gallagher, of Wylie, Texas; Alfred James Hackman, of Cleveland, O.; Vincent de Paul Dooley, of Brooklyn, N. Y.; William Concannon Walsh, of Cumberland, Md.; Henry Philip Kerner, of St. Mary's, Pa.; John Terence Clancy, of New York City; Christian James McWilliams, of Brooklyn, N. Y.; Julius John Weber, of Mahanoy City, Pa.; John Adam Helldorfer, of Baltimore, Md.; Thomas Bernard Ryan, of Fairfield, Vt.

For the degree of *Bachelor of Science* (B.S.): Thomas John Mackin, of Waukegan, Ill.

For the degree of *Bachelor of Science in Civil Engineering*: Eugene Michael Dwyer, of Albany, N. Y.; Charles Patrick Maloney, of Washington, D. C.; John Joseph Widmayer, Jr., of Washington, D. C.; Joseph Flanding Robinson, of Washington, D. C.

For the degree of *Bachelor of Science in Chemical Engineering*: Emery Joseph Theriault, of Van Buren, Me.

In Teachers College, for the degree of *Master of Arts* (M.A.): Sister Mary Columbkille and Sister Mary of the Immaculate Conception, of the Sisters of the Incarnate Word, San Antonio, Texas; Sister Agnes Xavier, Sister Eugenia Clare and Sister Teresita, of the Sisters of Providence, St. Mary-of-the-Woods, Indiana; Sister Aloysia Marie, Sister Mary Borgia, Sister Miriam and Sister Vitalis, of the Sisters of Loretto at the Foot of the Cross, Nerinx, Ky.; Sister Mary Angelique and Sister Mary of Good Counsel, of the Sisters of Divine Providence, San Antonio, Texas; Sister St. Romuald, Sister Mary, of the Visitation, and Sister St. Edgar, of the Grey Nuns of the Cross, Buffalo, N. Y.; Sister Mary Josephina of the Sisters of

Charity of the Blessed Virgin Mary, Dubuque, Iowa; Sister Thomas Aquinas, Sister Ruth, Sister Mary Eva, of the Third Order of St. Dominic, of Sinsinawa, Wis.; Sister Mary Digna and Sister Mary Jeanette, of the Sisters of St. Benedict, St. Joseph, Minn.; Sister Mary Irma, of the Sisters of Mercy, Chicago, Ill.; Sister Mary Catharine, of the Sisters of Mercy, Wilkes Barre, Pa.; Sister Mary Ligouri, of the Sisters of St. Francis, Stella Niagara, N. Y.; Sister Mary Germaine, of the Sister Servants of the Immaculate Heart of Mary, Scranton, Pennsylvania.

In the Teachers College, for the degree *Bachelor of Arts* (A.B.): Sister Mary Madeleine and Sister James Aloysius, of the Sisters of Charity of the Incarnate Word, San Antonio, Texas; Sister Mary Laurence, Sister Mary Constance, Sister Mary Beatrix, Sister St. Angela, of the Sisters of St. Mary, Lockport, N. Y.; Sister Vincent de Paul, of the Grey Nuns of the Cross, Buffalo, N. Y.; Sister Mary Angela, of the Ursuline Sisters, Cleveland, Ohio; Sister Mary Beatrice, of the Sisters of the Humility of Mary, Lowellville, Ohio; Sister Mary Veronica, of the Sisters of St. Benedict, Brookland, D. C.; Sister Mary Urban and Sister Mary Justitia, of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa; Sister Mary Rosa and Sister Mary Consolata, of the Sisters of Mercy, Hartford, Conn.; Sister Mary, of the Sisters of Divine Providence, San Antonio, Texas; Sister Mary Callixta, of the Sisters of Divine Providence, Newport, Ky.; Sister Mary Pius and Sister Mary Rosina, of the Sisters of St. Joseph of Carondelet, the former of St. Louis, and the latter of Troy, N. Y.; Sister Mary of Nazareth, of the Sisters of Jesus Mary, Woonsocket, R. I.; Sister Mary Louis and Sister Mary Gregory, of the Sisters of St. Joseph, Wichita, Kans.; Sister Mary Geralda, of the Sisters of St. Francis, Stella Niagara, N. Y.; Sister St. Ignatius, of the Congregation de Notre Dame, Montreal, Can.

PANAMA-PACIFIC INTERNATIONAL EXPOSITION.

Mr. James A. Barr, Chief of the Department of Education of the Panama-Pacific International Exposition, to be held in

San Francisco 1915, has announced that education, as expressed through exhibits and through congresses and meetings of scientific and learned societies, will be the keynote of the Exposition. Both exhibits and individual congresses will mark a distinct educational advance over anything attempted at previous expositions.

"The complete classification of the Department of Education as adopted by the Panama-Pacific International Exposition," Mr. Barr has said, "includes nine groups subdivided into thirty-five classes, listing practically all educational agencies. The groups with the official numbers are as follows: Group 5, Elementary Education; Group 6, Secondary Education; Group 7, Higher Education; Group 8, Special Education in the Fine Arts; Group 9, Special Education in Agriculture; Group 10, Special Education in Commerce and Industry; Group 11, Education of the Subnormal; Group 12, Special Forms of Education, Text-Books, School Furniture and School Appliances; Group 13, Physical Training of the Child and Adult.

"In general the exhibits will consist of printed matter, maps, charts, apparatus and other equipment, specimens, photographs; but best of all, real children carrying on real school work under expert supervision, with all elements so grouped and classified as to lend themselves readily to study and comparison. The written work, so prominent a feature at past expositions, will be reduced to a minimum. An effort will be made to have the exhibit one of actual processes, illustrating the courses of study and the administration of schools in all their details. . . . Suggestions are earnestly invited both from school leaders and from laymen as to features that should be emphasized in preparing and installing the exhibits.

"The atmosphere of an international exposition is such that it would not be advisable to try to show classes at work along all lines. However, such lines as the kindergarten, manual training, cooking, sewing, music, drawing, penmanship, laboratory work and physical culture, will readily lend themselves to class demonstration. Many cities and institutions are specializing on certain school lines, especially of industrial work.

Arrangements will be made for classes, in turn, to come from any city, school or institution to San Francisco during the exposition period, and demonstrate the value of special lines of work. For such working demonstrations classrooms and laboratories will be equipped showing, in so far as possible, model conditions. A school in actual operation will give a practical demonstration of the methods followed in educating the blind and the deaf and dumb."

INTERNATIONAL CONGRESS ON SCHOOL HYGIENE.

The Fourth International Congress on School Hygiene, and the first to be held in America, at Buffalo August 25-30, according to an announcement of the executive committee, will be by far the most elaborate effort yet made in this country toward getting the problem of school hygiene before the world. The first International Congress was held at Nuremburg in 1904, the second at London in 1907, the third at Paris in 1910. The objects of the Congress are: (1) To bring together men and women interested in the health of school children; (2) to organize a program of papers and discussions covering the field of school hygiene; (3) to assemble a school exhibit representing the best that is being done in school hygiene; (4) to secure a commercial exhibit of practical educational value to school people; (5) to publish the proceedings of the Congress and distribute them to each member.

The program Committee announces a program of two hundred and fifty papers and fifteen symposiums, taking up hygiene from the following points of view: (1) The hygiene of school buildings, grounds, material and upkeep; (2) the hygiene of school administration and schedule; (3) medical, hygienic, and sanitary supervision in schools. Special discussions are being arranged on the following subjects: School Feeding, arranged by the Committee on School Feeding of the American Home Economics Society; Oral Hygiene, arranged by the National Mouth Hygiene Association; Sex Hygiene, arranged by the American Federation of Sex Hygiene; Conservation of Vision in School Children, arranged by the Society for

the Prevention of Blindness; Health Supervision of University Illuminating Engineers; Relation Between Physical Education and School Hygiene, arranged by the American Physical Education Association; Tuberculosis Among School Children, arranged by the Society for the Prevention of Tuberculosis; Physical Education and College Hygiene, arranged by the Society of Directors of Physical Education in Colleges; the Binet-Simon Test, arranged by Professor Terman, Stanford University; the Mentally Defective Child, arranged by Dr. Henry H. Goddard, Vineland, N. J.

CATHOLIC EDUCATIONAL ASSOCIATION.

Archbishop Blenk has lent his great personal influence to make the tenth annual meeting of the Catholic Educational Association, which will be held in New Orleans June 30 to July 3, a memorable event in the history of Catholic education in the South.

The arrangements for the convention are practically complete, and there is no doubt that the meeting will be up to the standard of the previous gatherings of the Association, in the worth of the papers to be presented, in the importance that will attach to its deliberations, and even in the matter of attendance. Many of the Bishops of the South have signified their intention of being present, and with the patronage and encouragement of the Archbishop, under whose direct authority the meeting is held, and of the many Bishops who will attend, it is believed that the meeting will exert a significant and beneficial influence on the future development of the Catholic educational work in the entire country.

The American people have a very grave problem on hand in their educational system. It has developed at haphazard, it has often been swayed to suit the whims of experimenters and theorists, it has become unwieldy and has grown to be a huge burden of expense while not producing satisfactory results; and now every secular educator of standing is demanding that the system be reformed.

The time has come for an adjustment of the Catholic educa-

tional work of the country. Our work in great part has grown up to meet local conditions, and we have never been in so good a position to sum up our situation in a comprehensive way that would enable us to formulate a plan to meet our needs and to suit our conditions. Catholic educators are alive to this situation, and are casting about for means of effecting better co-ordination of their work in all departments from the elementary school to the University, in a harmonious adjustment. At the New Orleans convention there will be a paper on "The Standard College," by Very Rev. J. P. O'Mahoney, C. S. V., which will discuss the relation of the college to secondary schools. The problem of "College Entrance Requirements" will also receive much attention, and there will be a general discussion on the "reform of the Curriculum." The work of the Association is becoming less general and more specific each year. The annual meetings have produced a spirit of co-operation and good will among all our educators, and there is every good reason to hope that better co-ordination and adjustment of our work will follow in a short time.

Very Rev. J. F. Green, President of the College Department, announces that there will be two speakers for the public meeting on College Night. Rev. John C. Reville, S. J., of Macon, Ga., will speak on "Catholic College Education: its results in the past; its advantages in the present; its necessity to combat intelligently future errors of every kind." Dr. Homer Dupuy, of New Orleans, La., will deliver an address on "The College Educated Man in the Catholic Sense."

Rev. Thomas J. Larkin, S. M., of the local committee, states that an excellent program has been prepared for the public meeting to mark the close of the convention on Thursday evening. The speakers will be Robert A. Hunter, Esq., of Alexandria, La., and Rev. Peter C. Yorke, D. D., of San Francisco, Cal.

Rev. G. Sauvage, C. S. C., of the Section of Philosophy in the College Department, announces that the paper in his Section will be prepared by Very Rev. E. A. Pace, D. D., of The Catholic University of America.

All signs point to a very useful and enthusiastic gathering at New Orleans on June 30.

CATHOLIC DEAF-MUTE CONFERENCE

Under the guidance of Rev. F. A. Moeller, S. J., of Chicago, Ill., those who labor for the spiritual welfare of the Catholic deaf-mutes have been gathered into an association known as the Catholic Deaf-Mute Conference. This Conference holds its annual meeting at the time of the convention of the Catholic Educational Association, and under the patronage of that organization. The program for the next meeting, which will be held at New Orleans June 30-July 3, follows:

Address, Rev. F. Bede Maler, O. S. B., Chinchuba, La.; Papers: "Is It Worth While?" by a Sister of St. Joseph, St. Louis, Mo.; "Condition of the Adult Deaf in the South," by Rev. Daniel D. Higgins, C. SS. R., New Orleans, La.; "Our Silent People in the Northwest," by Rev. James A. Donaghue, St. Paul, Minn. Some of the general topics to be discussed are "School Management," "Boarding and Day Schools," "The Oral Method in the Preparation of Children for Holy Communion," "Teachers of the Deaf," "Vocational Classes," "Monument to the Abbé de l'Épée."

NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

The Catholic women of the United States are taking a very lively interest in the project for the erection of a National Shrine of the Immaculate Conception on the grounds of the Catholic University. Large associations have been formed at Washington, New York, and Baltimore under the name of the National Organization of Catholic Women, for the purpose of building to the honor of Mary Immaculate a most beautiful shrine at the National Capital. Already ten thousand dollars have been contributed, mostly in small sums, from ten cents to a dollar, and it seems certain that by a nation-wide participation the holy enterprise will be successful. From one lady, who desires to be anonymous, was received a contribution of five hundred dollars. Many of the letters concerning

the shrine betray great joy that a public monument of this nature should be built at Washington in honor of the Immaculate Conception, to which not only the University but the whole Catholic people are solemnly consecrated. Many bishops and priests have signified their cordial approval, and from some parishes have already been sent in modest contributions, the voluntary offerings of the priests and people.

The great shrines of Our Lady in Europe, described by Canon Northcote in his "Celebrated Sanctuaries of the Madonna," were due to popular enthusiasm for the Mother of Jesus Christ, and in their construction brought out a multitude of virtues, while they fed habitually the faith and hope of entire nations.

From the Atlantic to the Pacific the name of Mary is pronounced in humble and loving veneration, and for over four centuries has been the comfort and consolation of countless millions in the New World. Every state and town, every diocese and parish, is in many ways her debtor. The whole American land, mountain and valley, river and lake, rejoices in some form of her name, and there seems, therefore, a peculiar fitness in the creation of one beautiful church that will forever stand as the expression of Catholic American gratitude, and also entirely the tribute of all the arts through eminent exponents of their charm and force.

The churches of Catholicism, scattered the world over are so many havens of spiritual rest, incomparable schools of the highest religious thought, and sources of the purest Christian life. In these churches Mary has usually her own altar, her own devotions, and exercises her own peculiar ministry of comfort and counsel. In her own great and beautiful shrine we may hope to experience a very special outpouring of those graces that her Divine Son never fails to grant at the request of His Mother. Amid the splendors of architecture, painting and sculpture, the voice of this holy shrine will one day be heard, through orator and musician, in every part of our broad land.

It is hoped that many will voluntarily solicit the honor of

aiding in the creation of the National Shrine. Collectors can receive books from Miss Fannie Whelan, 1717 20th St., N. W., Washington, D. C., and Mrs. F. B. Hoffman, 58 East 79th St., New York City, to either of whom all contributions should be sent.

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